

Pittsburgh Conference Votes Against Enlarging Scope

Congress to Raise 10 Million; U. S. Jews Criticized

World Wide News Service

ATLANTIC CITY—The War Emergency Conference of the World Jewish Congress closed its five-day session here with the proclamation of a \$10,000,000 world-wide campaign for Jewish relief and rehabilitation, of which \$4,000,000 is to be raised in the United States, with a demand that Jews be presented at the peace conference and all other international conferences and with the election of Dr. Stephen S. Wise as president of the World Jewish Congress.

In a closing address, delivered in English, French and Yiddish, Dr. Nahum Goldmann said: "We have spoken here not as a broken people, but with dignity and with a spirit of courage, pride and hope."

The \$10,000,000 is to be placed at the disposal of the coordinating committee of the three major Jewish organizations—Jewish Agency, Joint Distribution Committee and World Jewish Congress—if such a committee is formed. Should the JDC reject the proposal for the formation of a central committee, the funds will be expended by the World Jewish Congress for relief activities in Europe.

Delegates from 40 countries attended the conference, including those from Palestine. The Palestinian delegates came by plane.

May Solicit Memberships

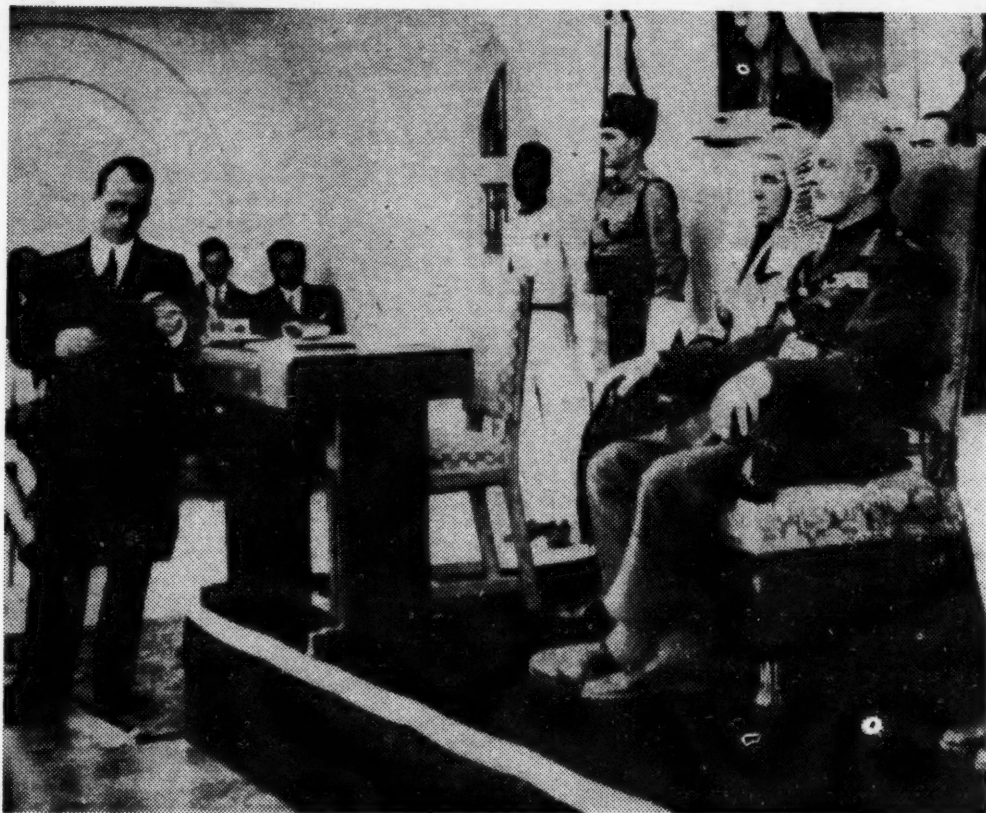
The commission also discussed the suggestion that the Congress establish an individual membership plan similar to the World Zionist Organization, as soon as the Jewish Commonwealth is established, when it is expected that the World Zionist Organization will, of necessity, abolish its systems of individual membership by persons residing in countries outside of Palestine and limit its activities to Palestine.

A resolution urging the proclamation of a permanent national day of mourning for all the Jews of the world, similar to Tisha B'Av, to commemorate the Jews exterminated by the Germans, was introduced by Eliezer Szcupakewich, a member of the Representation of Polish Jewry in America. In a dramatic speech, Mr. Szcupakewich criticized the World Jewish Congress, charging its leadership with apathy in combatting the mass-murder of Polish Jews by the Germans.

U. S. Jews Guilty

"This hall should be draped in black," he said. "Instead of speeches we should be reading the chapters inscribed in cold blood from the records of the death camps of Maidanek and Tremblinka. We should consider ourselves guilty of the passivity with which we have allowed all the miserable events to occur. We are all criminals and any Jew who returns to Germany will deserve a curse upon his head. Our hands are covered with blood. The blood of our brothers and sisters."

Dr. Goldmann, replying to Mr. Szcupakewich's criticism, charged the Jews of America with



failing to give sufficient support to their leaders in the effort to rescue as many Jews as possible from Nazi hands and in their efforts to induce the democracies to take measures to put an end to the Nazi mass-extinction of Jews.

The Congress reported to the delegates that it plans to convene a conference devoted exclusively to relief and rehabilitation problems. "This conference is now in preparation and will be held in the very near future," its report says.

Represent All Jews

The relationship between the American Jewish Conference and the World Jewish Congress was defined by Dr. Israel Goldstein, speaking in behalf of the Conference. It can be expected, he said, that the American Jewish Conference will do its utmost to help bring about a united Jewish front before the United Nations. In doing so it will work closely with the World Jewish Congress.

"If these two bodies can agree upon a plan of procedure and a program of demands," Dr. Goldstein said, "it will no doubt make it easier to bring other groups into line or, failing that, these two bodies jointly could be so preponderant in their influence as to be in virtual command in the field of Jewish representation. American Jews," Dr. Goldstein continued, "for the most part feel self-sufficient. Therefore, the interests of American Jewry in the World Jewish Congress would for the most part spring from a motive of altruism, a desire to help a weaker sister community."

UJA Passes 100 Million Mark

Special
NEW YORK—Results recorded to date show that the United Jewish Appeal passed the \$100,000,000 mark this week, the total amount contributed by American Jews for a period of almost six years since the U.J.A. has been functioning.

First Photo of Gort Induction

PALESTINE—Field Marshal Viscount Gort (far right), listens as the Clerk of the Executive (standing, left) reads the Royal Commission appointing him High Commissioner and Commander-in-Chief of Palestine and Transjordan. The scene took place in Government House, Jerusalem. (Acme.)

NO. 2: SECOND CONGREGATION SENDS IN BLANKET SUBS TO POST

The second congregation to enter a blanket subscription to The Jewish Post for all its members became The Children of Israel Congregation of Augusta, Ga., when the Temple's board voted that action recently. Rabbi Sylvan D. Schwartzmann is spiritual leader of the congregation.

Following the example of Temple Emanu-El of Yonkers, N. Y., the Congregation Children of Israel, sent in 85 subscriptions for a four-month period.

Advising The Post of the action, Rabbi Schwartzmann wrote:

Needless to say, I am personally delighted with the action of my Board of Trustees. For a long time I have felt that members of congregations generally were out of touch with Jewish affairs, and within recent years, when issues in Jewry have been so vital, the masses of our people have been ill-informed on the matters that must inevitably shape their destiny.

Conscientious Rabbis, it is true, have from time to time tried to enlighten their laymen from the pulpit and through bulletins, but coming without adequate preparation for digesting such current information, discussion and editorializing have fallen upon deaf ears. Laymen soon found themselves swimming in a vast sea of organizational names, platforms and programs without any continuity which alone could have provided the much-needed clarification.

Those of us who have come to know The Jewish Post have recognized its splendid coverage, week-to-week, of the important Jewish happenings. But what is more, its stimulating editorial



RABBI SCHWARTZMANN

comment, its weekly features and its letters to the editor give a well-rounded interpretation to that news which should encourage lay thinking and form intelligent opinions upon the facts. The Post is the only medium in modern American Jewish life that I know of which give us an answer to a very serious lack in adult Jewish knowledge.

Officers of the Congregation are A. A. Friedman, president; Adrian Cohen, vice president; Benedict S. Goldberg, secretary and Israel D. Shapiro, treasurer.

Arrest 32 More

Jewish Telegraphic Agency
LONDON—Thirty-two terrorist suspects were arrested in Palestine this week, according to information received here. This brings to 65 the number reported to have been seized by police within the past two weeks.

National Organizations Against, Delegates For; Wrangle 3 Days

Special

PITTSBURGH, Pa.—The one question for which the present session of the American Jewish Conference seemed to have been called, and the only important item of business as it turned out, was voted down when the delegates by "a substantial majority" voted not to include "combatting anti-Semitism in the American scene" within the scope of the Conference.

For three days the delegates wrangled with the problem, but in view of the opposition of the national organizations, a stand which was to be expected, there really was no decision to make, and the delegates once again made long journeys for what in the final analysis was no good reason at all. In view of the stand of the national organiza-

Says Fight To Go On

Interviewed by telephone Wednesday in Pittsburgh, Rabbi Joshua Trachtenberg, of Easton, Pa., leader of the group demanding a referendum to determine whether the Conference should widen its scope, said that "the American Jewish Conference is finished so far as the American scene is concerned." He said his adherents planned to continue the fight to bring some sort of order into the work being done by competing groups in connection with problems affecting U. S. Jewry, and that he was asking for a special session of the forthcoming General Assembly of the Council of Jewish Welfare Funds and Federations in Cincinnati next month to consider the question.

Rabbi Trachtenberg said that the Conference was doing good work through its Commissions and the Interim Committee but that the participation of delegates in the body was "unnecessary and ridiculous."

tions, and the implied threat that an adverse vote would cause their withdrawal from the Conference, there was no choice left to the delegates if they did not wish to see the Conference broken up.

Would Have Referendum

Four resolutions were presented embodying the demand of the delegates for a widening of the Conference's scope. Two would have gone back to the communities to secure their approval, and two would have authorized the Conference to proceed to enter into the field of U. S. Jewish problems.

The Conference voted to reconvene in another twelve months, and did not go into the question of new elections, which would seem to indicate that the Conference thinks it has a permanent mandate from the communities.

The question of the Conference's scope was raised at the opening session when Henry Monsky made an appeal against broadening the scope of the conference beyond the limits envisioned by the Pittsburgh call issued in January, 1943. He warned that any attempt by the conference to become a perman-

(Continued on editorial page)

CHANUKAH GREETINGS

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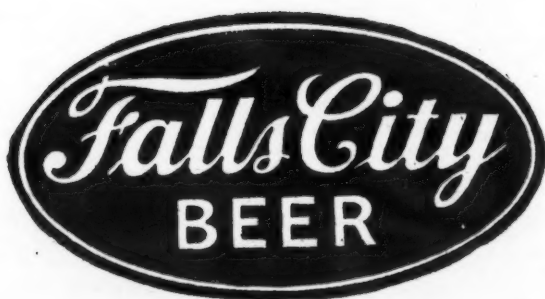
GOOD LUCK

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Rabbi Enters Merchant Marine

Rabbi Samuel Rubin of Brooklyn, N. Y., being sworn into the Merchant Marine after the Army and Navy rejected him because he was over 38. He came to this country from Poland in 1938, hoping soon to bring over his wife and four children. Aided by the National Refugee Service, he established himself as director of a Jewish teachers seminary in New York. For five, long years he waited for some word from his family, but no news ever reached him. A few weeks ago he resigned his position to enter actively into the fight for justice.

NO CHRISTMAS TREE IN JEWISH HOMES, RABBI SCHACHTEL TELLS ROOM MOTHERS

Special
HOUSTON, Tex.—Declaring that the merrymaking of Jews on Christmas was a sacrilege in the eyes of Christians, Rabbi H. J. Schachtel, of Beth Israel congregation here, in a talk to the Room Mothers of the Religious School of the congregation urged that the Christmas holiday be not marked with Christmas trees or presents for the children.

"It cannot make for better public relations," said Rabbi Schachtel, "for Christians to see Jews secularizing what to them is a sacred day commemorating the birth of their Savior."

The Christmas spirit is a purely religious one, Rabbi Schachtel pointed out. He said that the Chanukah holiday amply provided an occasion for joy and the giving of presents in the life of the Jewish child, and urged the celebration of the holiday as it should be, declaring that if this is done, no Jewish child will feel any loss.

On each of the eight nights of Chanukah, Rabbi Schachtel

urged, the parents should provide a different gift, beginning with the one of least value and making the gift of the final night the greatest one of all.

Flies 299 Missions, Sees No Enemy Planes

Special
NEW YORK—Although he has flown over 1400 hours, operational and combat, in the skies over three continents, and holds awards from the American and French governments, Tech. Sgt. Herman Straussner, 26, never saw an enemy plane while he was in the air. Not one, he told us the other day, in the course of his 299 missions.

Straussner served as aerial engineer on a transport plane, carrying men and supplies to the front lines and evacuating wounded from the battle areas. He has flown over Europe, North Africa, India and Burma. Altogether, he spent 28 months overseas.

His group was one of the first assigned to the job of evacuating wounded me by air, and his plane led the paratrooper attack on Sicily.

Sgt. Straussner holds the Distinguished Flying Cross for 200 combat flying hours in the air over India and Burma. He also wears the French Colonial Medal and Sahara Bar, Air Medal and two Oakleaf Clusters, and ribbons representing the Good Conduct Medal, the American Defense Medal, and service ribbons from four theatres of war.

70,000 Jews Formerly, Now 1,600 Left

Jewish Telegraphic Agency
ROME—Of Yugoslavia's 70,000 Jews only 1,600 remain alive in the country, according to the latest estimate of Joint Distribution Committee representatives working with the Intergovernmental Committee on Refugees. Of these, approximately 600 have joined Marshal Tito's forces and are fighting the Nazis.

7,000 Jews in Partisans, Nazis Say; Are Stranded

Jewish Telegraphic Agency
ZURICH—German controlled Slovakian newspapers received here allege that 7,000 Jews who joined the partisan uprising in the Banka-Bystrica region are stranded in the mountains and face death. The papers warn that any captured "will not escape the deserved punishment." They assert that hundreds of the Jews have committed suicide rather than surrender.

Navy Sends 16-Year-Old Jewish Boy Back

But Not Before He Sees Action in 3 Naval Battles

A NAVY veteran at the age of 16, Harry Stein, of Buffalo, N. Y., saw plenty of action against the Japs before his age caught up with him and he was honorably discharged. By that time, he had taken part in three battles.

Harry enlisted last November, when he was 15. He gave his brother's name and after seven weeks' training at Sampson Naval Training Center, was assigned to the USS Dauntless. Later, he was transferred to a newly commissioned destroyer which made for the Gilbert Islands.

Harry, returning to San Francisco, found him-

self in the captain's quarters, staring at a telegram from his sister revealing his real age and name. Somehow he convinced the commander it was all a mistake and was again sent with his ship to Pearl Harbor.

But the Bureau of Naval Personnel met Harry in Honolulu with another telegram, and pretty soon he was back in San Pedro, Cal., where he was honorably discharged.

Harry is waiting for his 17th birthday now, so he can enlist again. Meanwhile he is helping to speed plane production at the Buffalo plant of the Curtiss-Wright Corporation, as a riveter.

Says War Vets Won't "Go For" Anti-Semitism

Special

NEW YORK—Returning servicemen will have a healthy outlook on life—they won't "go for" anti-Semitism.

That is the observation of Naval Lieut. Emil Carl Hess, veteran of 19 months at sea in sub-infested areas, back home in Birmingham, Ala., for a brief rest. Lieut. Hess, who has been on active duty for three and a half years, is affiliated with Temple Emanu-El, of Birmingham, which presented his views in its monthly wartime publication, The Serviceman.

"Boys who have been through

hell together aren't going to hate," Lieut. Hess asserts. "I look for an era of good-feeling and religious understanding in the postwar world."

Lieut. Hess feels that men who have been in combat "are going to remember the friends who fought side by side with them, without giving a thought to difference in creed. We have a good start towards mutual understanding, judging from my experiences with both officers and enlisted men in the Navy." Lieut. Hess found that religious intolerance does not exist on a ship, for the men live too close to each other and share too much to permit diversions because of religious differentiation.

Going aboard a fleet oiler and

tender in January 1943, Lieut. Hess served in an area "hot with submarine activity," until the Nazi U-boat menace was conquered. "The trouble-makers," he declared, referring to factions seeking to set Christian and Jew against each other, "are just sitting this war out. The boys who are doing the fighting have a different slant on things."

Complete 2 Ships

Jewish Telegraphic Agency

JERUSALEM—Two mine-sweepers built in Tel Aviv shipyards by Jewish labor were turned over to the Royal Navy. At a reception arranged by the Jewish Maritime League, a Navy spokesman praised the skill and speed of the Jewish shipbuilders.

MY WORD!

By BEN KELSON

What To Wear?

WHAT shall the rabbi wear in the pulpit?

Shall he wear a gown; a tasseled cap; an atoro; a tallis; or nothing at all? (Pardon—I mean nothing at all distinctive). I always knew it was very important to decide what milady should wear in schul, or anywhere else, or what the debs and subdebs should wear. But the rabbi? Is he milady, or a deb or a subdeb?

But all the same it's an agitating and agitated subject. Shall it be hat and gown; hat without gown or gown without hat; or no hat and no gown? Reform rabbis come out for the tallis. I haven't heard of one pumping for the tallis-kotton yet—but that may come, who knows? I'd like to put Amos, dressed as he was that Succo's when he told King and High Priest a thing or two, on a modern pulpit. Or Jeremiah, as he looked after the Cushite dragged him out of the pit. Or, best of all, Isaiah, dressed for one of his trips round and about Jerusalem. What did Isaiah wear? For those who don't remember, his garb was a loin-cloth.

Imagine Isaiah applying for the pulpit of Congregation Rodfei Zedek in the heart of Mississippi! He'd have as much chance as a Republican.



There will come a Christmas...

We appreciate the disappointment experienced on the lack of many desirable gift items again this Christmas season. It is VICTORY that will remedy this condition, that will permit Americans to follow their Yuletide urge to give—abundantly and of the best.

DURHAM continues to point for delivery on time of precision-made instruments of war, but there will come a Christmas when the most superb gift of all—beautiful DURHAM metal furniture for home and garden—will be available.

Though we produce for war, we prepare for peace. Designs and production plans are in readiness. How well we prepare you will know when DURHAM metal furniture compensates for its wartime absence with its beauty and durability increased manyfold.



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IN SERIAL FORM

a guide for the bedevilled

—BEN HECHT'S NEW BOOK—

The Sickness Called Germans

In reading the journalists (and philosophers) of my day, I notice that what impresses such writers chiefly is that the Germans have elaborated a style of government that all good Americans consider to be lacking in the virtues and charms of democracy. Under the German government, I am informed daily by our own finest thinkers, men are not free to think and act honestly, and all their social maneuvers are dependent on the whims of a dictatorship. I do not understand what is wrong with this sort of government for Germans.

I am told that the efficiency and power generated by the Nazi economic system is a menace to the world. It piles up armament and brings on wars and almost wins them. This I do not believe at all. The Germans, under an economic system handed them by the angels, would pile up armaments, bring on wars and almost win them. The Germans, like the poor, have in them a need to assert themselves, and this need is an independent of economic systems as a wolf's howl is of music critics.

In face, the only thing I like about the Germans is their Nazi government. I have my own reasons for liking it. It makes the German obvious, easy to understand, and infinitely less a menace than when he is posing as a zither player in a Tyrolean hat.

Our battle against the Nazi form of government is like throwing stones at a man's hat and taking care not to hit him. When we have knocked his hat off, he will only put another one on. I prefer him in his true native topper. It is not a pretty hat, the Nazi bonnet, but it is a German one, and when he wears it, the German is a true German, and we are safe from his wiles.

I consider the Nazi government not only as suitable for Germans, but ideal from the point of view of the rest of the world as a German government. It should be left them, after they are defeated, as a gift from Tantalus. They should be allowed to remain Germans in the open, with a good spiked fence around them such as is used in rendering a zoo harmless. Within this Nazi zoo maintained by the world for the diversion of philosophers, the Germans could then listen to Beethoven and dream of murder, and inconvenience no one. When their claws had grown too long and too sharp we could send in manucurists.

I offer this plan as the only one that can satisfy all sides—Germans, policemen and humanitarians.

The Germans, now that they have tasted the wonders of pure dictatorship, will never be content with less. They will pretend—but they will plot and suffer—until they can be Nazis again. The name does not matter, nor the name of their leader. The important thing is the surrender of human rights and the existence of diversion. The Nazi government provided them with both. It is a very stimulating system. The Germans are a torpid people and need much to stimulate them into any kind of activity. As individuals, there is no hope for them. They would all sit around and become cases of obesity and melancholia, and

their professors—whom Nietzsche called "Germany's national disease"—would end by strangling the thought of the world. The Germans need Nazism just as the man who, having no natural potency, needs high-powered drugs. Their Fuehrer was their Spanish Fly. I see no reason to deny them the only diversions possible for them—rape, murder and lunacy—providing they are forced by the police to practise them on each other.

Locked firmly in the middle of Europe as Nazis (with storm troopers, concentration camps, hangmen and Gestapo intact) the Germans would handle their own problem of extermination in their own way. Their massacre would not have to be on our conscience. At the same time, they could be watched and studied as criminals, and contribute much to our understanding of abnormal psychology.

But such sensible things never come to pass in the world. Our statesmen will insist, after our soldiers have defeated the Germans, that the enemy resume its masquerade as members of the human family. Thus we will reap from victory the reward of allowing the Germans to delude us again. It is the same reward we reaped from our last victory over them. Having taken their militarism away from them and restored them to an outward pattern of unmenacing government, we were able to forget happily that they were Germans. This was an unwise thing to do. It will be even more unwise tomorrow. I know I am speaking into the wind and my words will carry no further than my nose, but I say them anyway; if not for the guidance of nations, perhaps for the diversion of students yet unborn.

Tamerlane, the conqueror of the great Persian monarch Bajazet, was wiser than our statesmen. He put the mighty Bajazet in a cage and studied him for many years. He never went anywhere without taking Bajazet in the cage along with him. The indignant Persian finally managed to batter his head to a pulp against the bars of the cage.

Such would undoubtedly, be the end of Nazism, locked away in Europe and deprived of all outlet. It would be only medical justice if the only people who died from Germanism were Germans.

Guess Who Wears the Dunce Cap in Mythology?

Ever since the Nazis took over the unmasking of the Germans, only the blind (who are always present in large numbers) have been unable to see them. To all others they have loomed, as we used to say in Chicago, like a sheishouse in the fog. Although my thesis is anti-Semitism, I am lured from it to sniff a bit at all that is German—over and above its anti-Semitism.

Nietzsche, who never heard of Nazis, described them well in 1900. He called Germany "Europe's Flatland." He identified the spirit of Germany as "soft, swampy, slippery soil." The Germans, he wrote, "love all that is crepuscular, damp, and shrouded. . . . They have not the faintest idea how vulgar they are. . . . The Germans are the most backward among the civilized peoples of Europe."

This backwardness goes back a long time. It is a constant



What Happened to Jewish Tombstones

SALONIKA—A British soldier studies a German strongpoint. The slit trenches are lined with tombstones removed from Jewish graves. In the background is a concrete emplacement which adjoins the slit trenches.—I.N.S.

thread in history and is the great national secret of the Germans. They have been full of backwardness longer than any unit of people, and they have been always proud of the fact. Their pride reminds me of the line from Bret Harte, who tells of the manner in which the editor of a western boom town paper reported a flood that engulfed the community. "The editor," Harte wrote, "proclaimed, with pensive pride, that an area greater than the State of Rhode Island is now under water." The Germans have been equally impressed by the area of their submergence and its longevity.

Their backwardness begins in the records of mythology. Sir J. G. Frazer relates that, at a time when the Franks, Slavs, Visigoths Scythians, and early Greeks had progressed in their religion to a worship of birds, foxes and reptiles as their totem ancestors, the German inhabitants of the Black Forest still held firmly to the theory that they were fashioned out of trees.

Their religious rites consisted of tying themselves up into the semblance of logs, and their priests would roll them, thus thinly disguised, into the forest to commune with their arborial parents. It is not entirely an accident that the term "wooden head" has survived as the most trenchant description of the Germans.

This backwardness has persisted. Through all German history one fact remains apparent. Their souls do not quite fit them—nor do they fit the world. They are always nervous toward themselves, full of the insecurity of the badly dressed. They do not like themselves and are inclined to hold themselves cheap. That is why they are so eager for greatness. It is a thing not in them. It is a food for which they have a great appetite but no larder. And though they have developed a talent for confiscating greatness, they have none for possessing it. The English have become heroes by their conquests. The Germans remain clowns on the outskirts of all their victories. They cannot digest their loot. In

Obituaries

Army Supply School Head Dies in Hospital

CHELSEA, Mass.—Word has been received here of the death of Lieutenant Colonel Abraham Klubock at Walter Reed hospital in Washington. Col. Klubock before his illness was head of the Army School of the Services of Supply at Princeton University. Colonel Klubock was a veteran of the Chelsea Board of World War I. He was controller for the Mangel Stores, a chain of women's apparel stores, before he reentered the Army in 1942.

DR. AARON BRAV

PHILADELPHIA, PA.—Dr. Aaron Brav, active in Zionist work here, and head of the eye departments of Jewish Northern Liberties Hospitals, is dead at 69. A son, Capt. Solomon Brav, is stationed in India.

LOUIS COHN

KANSAS CITY, Mo.—Louis Cohn, 70, for many years active in Jewish affairs of Greater Kansas City died Saturday. He was one of the founders of the Beth Hamedrosh-Hagadol synagogue and the O'Have Israel synagogue.

WITH THE RABBIS

FLINT, Mich.—Rabbi Jacob Hurwitz will be installed as spiritual leader of Congregation Beth Israel at ceremonies Sunday when Dr. Max Arzt, of the Jewish Theological Seminary, will deliver the principal address.

A PINT OF BLOOD IS YOUR WAR JOB NOW!

their attacks on their neighbors, they wind up always like hoodlums with delicacies not meant for them. It is this that makes the triumphant German look always grotesque.

Ontario Jews Protest Religion in Schools

By WILFRED LIST

TORONTO—The introduction of compulsory religious instruction in the public schools of Ontario is still the subject of controversy among both the Christian and Jewish groups in the Province.

Minority groups fear that the system of compulsory religious instruction may create divisions and arouse intolerance among the children. Since children of parents who object to the teaching on conscientious grounds may stay away, the Canadian Jewish Congress is encouraging Jewish parents here to have their children excused from religious instruction in class rooms.

In a strongly-worded letter to Jewish parents, A. B. Bennett, president of the Central Division of the Congress, pointed out that "religious instruction" is synonymous with instruction in the tenets of the Christian faith, and asked:

"Shell Jewish parents stand by and permit the subjection of their children to indoctrination of Christianity?" he asked.

A representative committee of rabbis and laymen are preparing a memorandum for submission to the prime minister on the question.

From the Christian members of pressed that religious instruction the community the fear is existing in schools may be the beginning of the state's intrusion into the field of religion.

The instruction consists of two periods of religious studies each week, under the direction of the regular teachers using guide books supplied by the department of education. In addition the teachers conduct daily religious exercises in the classrooms.

In a recent church forum, the principal of a large school said he had seen a religious service where a Jewish boy had read a prayer prepared by his rabbi and a Roman Catholic boy had been asked to consult his priest about a Scripture.

Brotherhood to Hear Dr. Fishbein Thursday

Dr. Morris Fishbein, editor of the American Medical Association Journal, will speak on "Medicine in the Post-War World" before the Temple Brotherhood of the Indianapolis Hebrew Congregation at 8 p. m. Thursday, Dec. 14 in the Temple.

It will be an open meeting for men only. Members of the Beth-El Men's Club and members of the I. H. C. have been invited as guests of the Brotherhood.

Besides being editor of the medical magazine, Dr. Fishbein is an instructor in two medical colleges, author of a syndicated daily column, medical editor of two popular magazines and one health publication, a member of national councils of pharmacy, chemistry, physical therapy, scientific assembly and foods, and an after-dinner speaker.

Sometimes referred to as "that walking encyclopedia of science", Dr. Fishbein reads whenever freedom from his medical profession permits. Friends say he can recite almost word for word the entire page of a book after scanning it once. His reading time of "Gone With the Wind" was only five and one-half hours.

North Side A.Z.A. To Buy Pursuit Plane

With \$25,000 in bonds already sold the North Side chapter of A. Z. A. has changed its goal from the purchase of an ambulance to purchase of a pursuit plane.

The original goal set, and exceeded, was \$3,430. The new quota, set by the members, is \$50,000, the cost of a pursuit plane. Leon Segal is War Bond chairman.



DR. FISHBEIN

Temple Sisterhood To Hear Guild Head

The Temple Sisterhood will hold its regular meeting at the Temple at 12:30 p. m. Monday in the form of a desert luncheon given by the Ways and Means Committee of the Flower Guild which is affiliated with the White Cross Guild. Mrs. A. A. Fairbanks, chairman, with Mrs. Harry Kahan as co-chairman, will act as hostesses. The charge is 35c.

On the program are Mrs. M. J. Silver, president of the Flower Guild, who will give the opening prayer, and Mrs. B. Brown, who will light the Chanukah candles. The guest speaker will be Mrs. D. A. Bartley, president of the White Cross Guild. There will be community singing, accompanied by Mrs. I. E. Solomon. Rabbi Maurice Goldblatt will give a resume of Jewish Current Events.

Kirshbaum Troop Wins District Rally

Boy Scout Troop 65 of the Kirshbaum Center won top honors at the annual Rainbow District rally last Friday night by capturing first place in three of the four scoutcraft events. In winning the firebuilding, signaling and knot tying events and placing second in the potatoe race, the troop qualified to participate in the final rounds of the city-wide rally Friday night, Dec. 8.

The teams are made up the following scouts: Firebuilding, Stanley Goldberg, Mickey Maurer, Harold Granowsky and Jerry Tarshes; Signaling, Stanley Goldberg, Bernard Berman, Jerry Tarshes, Mickey Maurer, Jack Fivel and Bob Goldberg; Knot Tying, Herbert Kulwin, Aaron Horowitz, Jerry Fivel, Morton Tavel, Harry Wolf, Jerry Tarshes, Jack Fivel and Bob Klein; Potatoe Race, Martin Dayan, Jerry Tarshes, Dick Solomon, Jack Fivel, Jerry Fivel, Bob Rose, Leo Fang and Gordon Fishman.

BUY U. S. BONDS AND STAMPS

LEON CALDERON AND SOL BUNES NAMED CO-CHAIRMAN OF A.Z.A. CONVENTION HERE

Leon Calderon and Sol Bunes will be Esther Calderon, Molly Calderon, Rayno Nahmias, Jean Blachsleger, Francis Sher, Illiana Weiss and Mary Levy.

The B'nai B'rith girls will participate in the frolic to be held Dec. 24 and will have complete charge of housing.

Leon Calderon was elected delegate and Sol Bunes alternate as the chapter's official representatives to the convention.

Chairmen of the various committees have been appointed. They are Sol Bunes, debate and oratory; Herman Calderon, KIO session; Louis Pardo, basketball; Irving Cohen, hotel; Jack Cohen, bands; Al Chernin, publicity; Norm Horowitz, ad book; Herman Berkowitz, banquet; Bunes, dances; Sam Shapiro, sports, and Bob Schwartz, badges.

Ted Campbell has been slated to play at the Monday night, Dec. 25, dance.

Hostesses for the convention

COMPLAINT FOR DIVORCE DOROTHY MARIE MILLER vs. DEWEY LEE MILLER

State of Indiana, Marion County, ss.— In the Circuit Court of Marion County, in the State of Indiana. No. 60500.

Be it known, that on the 26th day of October, 1944, the above named plaintiff, by her attorney, filed in the office of the Clerk of the Circuit Court of Marion County, in the State of Indiana, her complaint against the above named defendant, Dewey Lee Miller, and the said plaintiff having also filed in said Clerk's office the affidavit of a competent person, showing that the residence of the defendant, upon diligent inquiry, is unknown, and the defendant, Dewey Lee Miller, is not a resident of the State of Indiana, and that said cause of action is for divorce and that the defendant, Dewey Lee Miller, necessary party thereto and whereas said plaintiff having by endorsement on said complaint required said defendant to appear in said Court, and answer or demur thereto on the 6th day of January, 1945.

Now, therefore, by order of said Court, said defendant last above named hereby notified of the filing and pendency of said complaint against him and that unless he appear and answer or demur thereto at the calling of said cause on the 6th day of January, 1945, the same being the 6th judicial day of a term of said Court, to be begun and held at the Court House in the City of Indianapolis, on the first Monday in January, 1945, said complaint and the matters and things therein contained and alleged will be heard and determined in his absence.

A. JACK TILSON, Clerk.
S. J. KAGAN, Attorney for Plaintiff.
11-21-3.

Your War Bond Investment Is Your Investment in America ***

Hebrew Circle Formed, Hear Talmudic Talk

The Hebrew Circle, Hachug Haivre, held its second meeting of this season Wednesday, at the home of Rabbi David S. Shapiro, 1306 Union St. The speaker was Mr. Isaiah M. Adler who lectured on the Talmudic "Pilpul" and its basis in sound legal reasoning.

Mrs. Helen Henig was elected secretary of the circle, and Isaiah M. Adler, chairman of Hebrew publicity. The circle meets every other Wednesday at the home of one of its members.

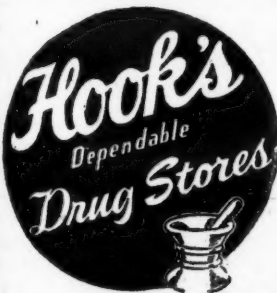
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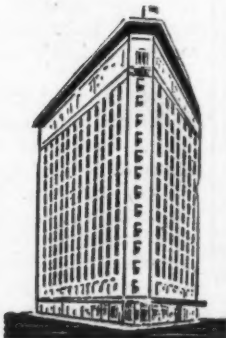
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SARA'S COLUMN
 By SARA MESSING STERN

DR. MORRIS FISHBEIN of lastically and was popular for Chicago, will be the guest speaker for the second meeting of the Temple Brotherhood, Thursday, Dec. 14. Dr. Louis Segar is chairman of program. Lou Young, president, has extended an invitation to Julian Freeman, president of Beth El-Zedeck Brotherhood, for the members of his group. Dr. Fishbein sugar-coats his profound knowledge, not only of medicine but of world events, with such wit and humor, that he persuades his audiences to laugh with him and at themselves while they swallow dose after dose of stimulating mental food. Of course, this community knows that Morris is a native son, that his wife is the former Anna Mantel of Indianapolis, daughter of the late Emil Mantel, whose wife has been spending several months in Chicago with her daughter and family. Both Morris and Anna have done outstanding work in various fields of philanthropy. He is both nationally and internationally known for his contributions to the science of medicine. Anna's "pet" charity is the "Chicago Lying-In Maternity Hospital." She has helped make it a very successful and loved institution. Sorry, I'll still, probably, be at St. Vincent's hospital! Wish the Brotherhood would broadcast his address. I expect to have my radio here next week!

ALLISON FALENDER and his committee are elated over the growth in membership, more than doubled already, and with many more men eager to join. I am glad the Brotherhood is being revived. Floyd Beitman did splendid work in the old organization both as a member and as president. The Brotherhood and the Sisterhood are arousing an active interest in the Temple and in Temple attendance. So many of the younger married couples express that interest in Temple attendance which has shown a marked gain! So, continued success to the efforts of Temple, Sisterhood and Brotherhood in our reform group and among all other Jewish Temple and Synagogue groups! It is a healthy sign of a spiritual awakening, a return to the God of our Fathers!

HORTENSE HAHN, daughter of Mrs. Samuel Hahn, is chairman of entertainment for the dinner to be given Dec. 15, in the Columbia Club for wounded soldiers in hospitals surrounding Indianapolis. The dinner is in charge of the American Women's Voluntary Service. It is made possible through the generosity of Charles Zwick, well-known Indianapolis civic leader. This is the second year a Christmas dinner for the wounded has been underwritten by Mr. Zwick. Any one who wishes to contribute towards making it possible that other than wounded men and women may be guests at the dinner and program, may contact Mrs. David W. Duthie, chairman of the war stamp corsage project of A.W.V.S. The proceeds from the sale of corsages and any additional contributions will be used for this purpose.

MRS. CHARLES SPIEGEL of Anderson, is at home again after her operation at the Methodist Hospital. Mrs. Spiegel is the mother of Mrs. Charles Fish (June Spiegel). Mr. and Mrs. Fish have been living at 2725 N. Meridian St. for more than a year—since their return from their honeymoon, in fact. June, a graduate of Indiana University, where she stood high school

FANNY KISER ROSENAK, at one o'clock Sunday afternoon, had a surprise long distance call from her husband, Dr. Bernard Rosenak, from New York. At five, Fanny was on her way East. She found her husband in a hospital suffering from sciatic rheumatism, though much improved and able to be up part time. During his wife's stay, Dr. Rosenak received word he was to be transferred to Galesburg Hospital, Ill. So Fanny is back home, near enough to Galesburg Hospital to be able to be with her husband often.

Dr. Rosenak joined up and was inducted into the first base hospital unit which was formed in May, 1942. He has been overseas since August, 1942, first in Iceland, then England. We wish him a speedy recovery.

MORE THAN \$850 was cleared at Hadassah's Child Welfare Thrift Tea Nov. 29. The six pairs of nylon hose contributed as door prizes by Mrs. J. A. Goodman were won by the Mesdames A. Goodman of Shelbyville, Sydney V. Romer, Harry Farber, Joseph Kay, Louis Goldstein and Sol Solomon.

DON'T MISS Clara Epstein's one-man-show of paintings and etchings on display this week and next in the Hoosier Salon Art Galleries in the State Life Building. Her work is exquisite. It has been acclaimed by art critics of world renown when exhibited in Vienna, Paris, and galleries in other continental cities. Her latest prize was at the annual Hoosier Salon exhibit at the William H. Block Co.

St. Vincent's Hospital
 I AM GLAD I am no octopus! That automobile wouldn't have by-passed one of my legs! And I've discovered that two crippled ones can keep one "down" physically too long! My "cork" disposition, which bobs up serenely, and counting of my blessings, keeps me fairly comfortable! And I never realized how many friendly folks existed; I cannot write to thank everyone personally, yet, for cards and flowers and other gifts, and for my wonderful birthday "gift shop", for this Column is about my limit of writing, I'm afraid, for a while. But if Hadassah or Temple Sisterhood or B'nai B'rith Women have board meetings, please convey my sincere thanks for their cards and flowers. They helped so much! And Mrs. A. Goodman of Shelbyville and Miss Stella Michelson of Chattanooga, Tenn., let this express my appreciation of your kindness and good wishes, please, until later. I have my spectacles now. They were broken in the fall and I was wearing borrowed ones. But Sidney Mahalowitz took them from Temple to Harold Jaffe's and Harold brought them to the hospital himself. Jaffe's have taken care of the Messings and all their families with glasses since the year one!!

WHEN RAE LEVY came with her sister, Marie, to see me here at the hospital, I was surprised and delighted with her appearance. She looks grand, has lost more than twenty pounds and is a perfect "sixteen". Anyone having a desire to reduce, consult Rae Levy, the magician!

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SUTIN ELECTED PRESIDENT OF TERRE HAUTE CONGREGATION

Special
TERRE HAUTE—Lewis Sutin was elected president of the United Hebrew Congregation at the annual dinner last Wednesday, replacing Benjamin Blumberg, who had held the office for ten years. Mr. Blumberg was elected honorary president.

Other officers named were David Rubin, vice president; Phil S. Kleeman, treasurer; David Rosenfeld, secretary; Max Goodman, overseer of Temple Israel Burial Association; John Tatelman, overseer of Temple B'nai Abraham Burial Association; and Al Strouse, Mrs. Mitchell Thomas, Melvin Goodman, Harrison Berkowitz, A. N. Levin, Abe Kaufman, Carl Wolf, Edward Chaskin and Morris Lebowitz, directors.

New members announced are Carl Silverberg, M. D. Cohen and Oscar Cantor.

An amendment was passed giving the wife of each member the right to vote with all privileges of the husband.

Council Plans Supper—The Council of Jewish Women will serve a supper at their next meeting Wednesday, Jan. 3. A quiz program will follow, with Edward Chaskin in charge. On the committee arranging the affair are the Mesdames Henry Adelman, M. D. Cohen, and Carlyle Levinson. Mrs. Sidney Levin was elected secretary to fill the vacancy resulting from the resignation of Mrs. Ezra Stein. The Council will sell tuberculosis seals at the Herz store Tuesday, with Mesdames Leo Joseph, Rose Berlou, Sam Pollock, Bernard W.

Roth and Arthur Shapiro serving. Lewis R. Sutin will review Dr. Mordecai Kaplan's "The Meaning of God in Modern Jewish Religion" before the Council at 2 p. m. Wednesday, Dec. 20, in the Temple Israel vestry.

J. D. A. Representatives Invited to Lodge Meeting—Melvin Goodman, president of the Jewish Welfare Federation of Terre Haute and vice president of Gan Eden Lodge, has extended invitations to representatives of the Joint Defense Appeal to attend an open meeting of the B'nai B'rith Lodge Monday, Jan. 8 at Temple Israel.

Federation to Plan Budget—The Jewish Welfare Federation of Terre Haute will hold a budget meeting Jan. 21.

Auxiliary to Elect—The Ladies Auxiliary of Temple B'nai Abraham will meet at 2 p. m. Monday, at the Temple. Election of officers will take place.

Zionists to Meet Monday—An open Zionist Meeting will be held at 7:45 p. m. Monday at Temple Israel. President Joe Solomon and Mrs. John Tatelman will report on the International Conference for Palestine held Nov. 18 in Chicago. Representatives were present from several foreign countries.

Chanukah Dinner Planned for Soldiers—The Army and Navy committee of the Jewish Welfare Federation will entertain Jewish servicemen of the community with a Chanukah dinner Sunday, Dec. 17 at the Blumberg farm.

Sunday School to Present Chanukah Program—The United

Anniversaries

Rabbi and Mrs. Aaron M. Rine
SOUTH BEND—Rabbi and Mrs. Aaron M. Rine celebrated their third wedding anniversary last week.

* * *

Mr. and Mrs. Isadore Stein
SOUTH BEND—Mr. and Mrs. Isadore Stein celebrated their 18th wedding anniversary last week, and their daughter, Cecile, celebrated her 17th birthday the same day.

* * *

Mr. and Mrs. S. Kaplan
Mr. and Mrs. Richard S. Kaplan celebrated their 23rd wedding anniversary last week. Mr. Kaplan arranged a surprise dinner party at Hotel Gary.

Hebrew Congregation Sunday School will give a Chanukah program at 2:30 p. m. Sunday, Dec. 17, in the vestry rooms of Temple Israel. The committee in charge includes Mesdames Al Berkowitz and Irwin Jacobs, and Miss Myra Janco, assisted by the teachers of the Sunday School.

Notes—Mrs. Raymond Gaines and son, Barry Evan, of Chicago is visiting her uncle and aunt, Mr. and Mrs. Sigmund Simon . . . Mrs. Saul Susman had as her guests last week, her mother, Mrs. Arthur Redmond, and brother, Leonard Redmond, of New York . . . Morris Richter leaves for induction in the armed services tomorrow, Dec. 9. He is married and the father of two small children . . . Mr. and Mrs. Melvin Goodman and children and Mrs. Ann Goodman, attended the birthday party of Mrs. Goodman's brother, Sam Wolfe, of Danville, Ill., last Sunday. Mrs. Seymour Stein, of Hartford City, Ind., who also attended her brother's party at Danville, accompanied her sister, Mrs. A. Goodman, home for a few days this week . . . Mrs. Melvin Goodman, president of Hadassah, will attend the Midwest Hadassah Region Convention at Gary, Dec. 10 and 11 . . . Lewis R. Sutin and David Rubin attended the General Committee meeting of B'nai B'rith Lodge District No. 2 held last week in Kansas City.

160 Attend Second Anniversary Dinner

Special
KOKOMO—Approximately 160 guests were present at the second anniversary celebration of Temple B'nai Israel at Kokomo last week.

Dr. Preston Bradley gave the principal address, which was broadcast over station WKMO. Others on the program were Rabbi Meyer Simon of Lafayette, Rabbi Yarrish of Cincinnati, two British cadets and two sailors from the Peru Naval Air Base.

On the committee planning the affair were Mr. and Mrs. I. M. Andich, Mr. and Mrs. Frank Nerenberg and Mr. and Mrs. H. Mayer.

Notes—S. B. Kling is in Pittsburgh. . . Mrs. Isaac Hurwich has returned from New York City after a three week visit. . . Ph. M. 1/c Milton Abel was a visitor in Kokomo from the U. S. Naval Base, Memphis, Tenn. . . Irving Klain, and Julian Savesky of Marion were guests in Kokomo. . . Francis Borish celebrated her 7th birthday Sunday with a party at her home. . . Miss Lenora Kohn has joined the editorial research staff of Coronet magazine in Chicago. . . Mr. and Mrs. Sam Kopelov, Mr. and Mrs. Jack Dennis, Mr. and Mrs. Max Marcus and Miss Lena and Miss Miriam Klein were in Marion Sunday to attend the annual Bazaar held at the Sinai Temple.

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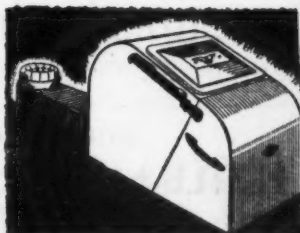
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IN MEMORY OF

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How the Jews of the 1860's Met Prejudice

Interesting Incidents Told; No Hesitation or Cowardice in Those Days

DR. ALLEN TARSHISH

ALL national crises have sharp effects upon minority groups. War is one of them. The reactions of both the Jews themselves and the non-Jews toward Jews in the wars of the United States play an important role in the development of Christian Jewish relationships in this country.

It is a matter of official record that about ten thousand of the 125,000 to 150,000 Jews then in the country, served on both sides in the Civil War, even though it was possible to buy a substitute for \$300. And they served with conspicuous bravery. Yet some incidents occurred that were not altogether pleasant. A Jewish Confederate soldier stationed near Richmond applied for permission to attend religious services in that city. His captain wrote on the application, "Disapproved—If such

applications were granted the whole army would turn Jews or shaking Quakers." But when this was brought to the attention of General Robert E. Lee he crossed out the captain's notation and wrote as follows, "Approved, and respectfully returned to Captain—with the advice that he should always respect the religious views and feelings of others."

A Northern general however was not as wise. When General Butler of the Union forces happened to capture five men who were attempting to run the blockade he specifically designated them as Jews, in a public report. Jewish opinion was naturally most annoyed and the Board of Delegates wrote him pointing out that he had not designated others as Catholics, or Protestants. Butler replied that he class-

ed Jews as a nation like the Irish, Jews as a nation like the Irish, and he went on further to say that he didn't think much of Jews anyway. He claimed that there were two Jews in the Confederate cabinet, and as his crowning argument stated that when Jesus chose twelve of his disciples from among the Jews he found "one that was a thief and had a devil." He also criticized Jews for being only in business and not in the professions. His letter was full of libels and ignorant prejudices.

The Board of Delegates realized that such misconceptions must be cleared up and they commissioned Rabbi Isaacs to respond. He wrote Butler a public letter mentioning by name a long list of Jewish professors, judges, lawyers, clergymen, newspaper men and military officers. He pointed out that the only Jew in the Confederate cabinet was Judah P. Benjamin, who in fact did not even adhere to Judaism and had married a Christian woman. This sharp letter brought Butler to his senses. He replied with an apology and asked for more facts about Jews. Rabbi Isaac's reply is interesting primary source material for this period, for it was quite a complete summary of Jewish life of that time.

Grant Issues Strange Orders

A far more serious incident occurred during this Civil War in connection with General Ulysses S. Grant. General Grant in the latter part of 1862 was commanding the Army of the Tennessee embracing the territory just east of the Mississippi and south of the Ohio rivers. A great deal of smuggling was taking place through his lines. Northern mills could use Southern cotton. The South could certainly use Northern gold. Despite the war there were those who were willing to supply these needs illegally.

Suddenly Grant began to issue a series of inexplicable orders as follows:

"Refuse all permits south of Jackson for the present . . . the Israelites especially should be kept out." (Nov. 9, 1862)

"Give orders to all conductors on the road that no Jews be permitted on the railroad southward from any point. They may go north and be encouraged in it, but they are such an intolerable nuisance that the department must be purged of them." (Nov. 10, 1862)

"Specie regulations of treasury department being violated 'mostly by Jews and other unprincipled traitors' . . . they will be forced out." (Dec. 17, 1862)

The climax came with the notorious General Orders No. 11:

"The Jews as a class violating every regulation of trade established by the treasury department and also department orders are hereby expelled from the department within twenty-four hours from the receipt of this order." (Dec. 17, 1862)

This meant a mass expulsion of Jews from this whole territory, and one can imagine the reception with which the Jews of this section and all over the country greeted these strange weeds on American soil. But these orders did not receive the simple acquiescence normally given to the orders of generals. For even before the Jews of Paducah, Ky., Cincinnati and other towns could get to Washington to protest, President Lincoln ordered them rescinded.

Anti-Semitic Acts Repudiated

What was beneath this strange action from the normally tolerant Grant? Later he utterly repudiated these orders, and said he really could not understand why he had issued them, for he had always had the highest respect for Jews. And it is true that never before or after this particular incident had Grant shown anything but good

(Continued on page 32)

Central Hebrew Plans Chanukah Party Dec. 17

A Chanukah party, followed by a card social, will be held in the vestry rooms of the Central Hebrew congregation, 21st and Central, at 7 p. m. Sunday, Dec. 17. Max Sachs is chairman of the affair. Refreshments will be served without charge. The public is invited.

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3 Congregations Here Join Zionist District; Add 98 Members

Reporting 98 new members in the first week of the drive, the campaign of the Indianapolis Zionist District for 400 new members has passed the quarter mark, Marshal Sherman announced.

At the same time announcement was made that 3 new congregations had passed resolutions joining the Zionist District en masse. They are the Sephardic and Knesses Israel Congregation, both of which groups were addressed Sunday by Rabbi Chodos, and the United Hebrew Congregation, who heard a talk by I. Sidney Stein Monday night. A total of 28 members of the Sephardic congregation, 12 at Knesses Israel and 8 at U. H. C. joined at the meetings. Rabbi Chodos will address the Central Hebrew Congregation at 3 p. m. this Sunday.

Passage of the resolution by the three congregations brings to four the local congregations joining the organization and gives Indianapolis the best record of any community in the nation. Beth El joined last year.

Meanwhile the five majors this week were marshalling their forces for solicitation of the city at large.

Summerfield Killed In Germany

Staff Sergeant Irving L. Summerfield, 21, son of Mr. and Mrs. Herman L. Summerfield, 3540 N. Pennsylvania St., and husband of Mrs. Phyllis Malarson Summerfield, 3662 N. Delaware St., was killed in the Metz area Nov. 12, according to a War Department notification received last Friday by his wife. He had fought from the Cherbourg peninsula with Gen. George Patton's Third Army, and had been overseas with the Infantry for seven months.

Survivors, besides his wife and parents, are a brother, Jack Summerfield, of Indianapolis, and his grandparents, Mr. and Mrs. Rudolph Bremier, Oakland, Calif.

Sgt. Summerfield attended Indiana University three years before entering the army in May, 1943.

Chanukah Party At Old Home Sunday

The members and Board of Directors of the Joseph and Anna Borinstein Home for the Aged have planned a Chanukah party for 3:30 p. m. Sunday, Dec. 10, in the Home, 3516 Central Ave. The Old Folks living in the home will attend as special guests.

Miss Carolyn Jaeger, president of the Indianapolis Section, National Council of Jewish Juniors, will be in charge of the program, which will be presented by the Juniors. Mrs. Louis Barnett, hospitality chairman, assisted by Mrs. Julius Dorfman, co-chairman, will be in charge of the social hour. Refreshments will be served.

Members are cordially invited to bring guests. Sid Mahalowitz is president of the Old Home; Mrs. Harold I. Platt, secretary.

Births

Mr. and Mrs. Howard Younger, 5837 Kingsley Ave., have announced the birth of a son, Tuesday, Nov. 28, at Methodist Hospital. Mrs. Younger is the former Pearl Lazar.

Mr. and Mrs. Othmar Spitz, 2253 N. Illinois, announce the birth of a son at Coleman Hospital Saturday, Dec. 2.

Chanukah Meeting Set

The Jewish Education Auxiliary will hold its Chanukah meeting and party at 2:30 p. m., Sunday, Dec. 17, at the Neustadt Building, McCarty and Union Sts.

Broadcast Changed

The Junior Hadassah Chanukah broadcast has been changed from 9:15 p. m. Wednesday to 9:30 over Radio Station WISH.

Thanks Givers

Mrs. Hugo M. Strauss, War Activity Chairman of the Federation of Jewish Women's Clubs, this week thanked the organizations and individual contributors to the Eddie Cantor Fund (gift for a Yank).

3 Chanukah Parties Set in City, Nearby Camps for Soldiers

Jewish Servicemen from Stout Field and the Naval Armory will participate in a Chanukah celebration to be held at Ft. Harrison under the sponsorship of Junior Hadassah.

The Army Service Forces band will play for dancing. Community singing and brief religious services conducted by Chaplain Nathan Barack, will precede the dance. Gifts will be distributed during the grand march, and a playlet and songs by the choral group are on the program. Jeanne Sacks and Sara Passo are co-chairmen of the general committee.

Plans for the Chanukah party at Camp Atterbury have been made in cooperation with Chaplain Vorsepan and Lou Kleiner, USO-JWB worker at Columbus. Business and Professional Hadassah will sponsor this affair and will present a candle lighting ceremony. The committee in charge is headed by Bess Draizar, assisted by Lillian Dorman, Beryl Madiel and Lillian Gross. Gifts for the Servicemen will be provided and refreshments will be served. Dusty Rhoades and his Reception Center Band will play for dancing.

A third Chanukah celebration will be held at Kirshbaum Center, Saturday, Dec. 16. Frank Kess and his 15-piece Troop Carrier Band will play for dancing, and the Kirshbaum Liberty Belles, under the direction of Molly Passo, will provide entertainment and Cadettes, headed by Henrietta Schwartz, chairman, will furnish gifts and refreshments for all.

TOWN CRIER

By G. M. COHEN

I can tell you this much, no more. A gift of \$25,000 has been made to a state Jewish institution. More later, and I don't like this being asked to withhold news that everyone already knows about.

The B'nai B'rith will probably rent the former Lipp Dancing Hall, upstairs at 38th and College for clubrooms. Good idea, I think.

Mrs. McCotter, a patient of Dr. Nate Hantman, told him her husband, Lt. McCotter was flying to Iran. Nate asked her to write him to try and look up Dr. Bernie Hyman, who has been stationed in Iran for over a year. The next letter from Lt. McCotter, before Mrs. McCotter could write, told her that he had been treated for a slight ailment by Dr. Bernard Hyman, who at one time occupied offices with Dr. Hantman. "Small world, isn't it?" Nate says.

Mrs. Ben Simon and her daughter Beverly have returned this week from a month's vacation in Hot Springs, Ark., and Chicago.

Julius Pura and daughters Mabel and Bess, of Culver, attended the funeral of Max Hurwich Monday in South Bend.

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Commissioner from Second District

Dutch Lunch to Feature
Zionist Chanukah Program

An Intra-Zionist Chanukah Rally to be followed by a dutch lunch will be held at 8:30 p. m. Sunday at Kirshbaum Center, with Dr. Clarence Efromson, Associate Professor of Economics at Butler University, and member of the board of the Zionist District, as principal speaker.

The program will include songs, dramatic presentations and refreshments. All local Zionist groups will participate in the affair.

Mrs. Ben Paller will direct a candle lighting ceremony in which Shoolom Ettinger, Mrs. Nathan Resnick, Marion Bluestein, Mildred Kraft, Mrs. Leo Gurvitz and Edith Lefkowitz will participate. Musical selections will be given by the Junior Hadassah Choral group and the Junior Hadassah dramatic group will present a playlet written by Larry Frommer and directed by Henrietta Schwartz and Jeanette Smith.

The program was planned by a joint committee of the Hadassah and Zionist groups under the chairmanship of Leo Selig, program chairman of the Indianapolis Zionist District.

Sisterhood Chanukah
Meeting Tuesday

Temple Beth El Zedeck Sisterhood will meet in the vestry rooms of the Temple at 2 p. m. Tuesday.

The program of the meeting will be in celebration of Chanukah. The opening prayer will be given by Mrs. Max Newbauer and the kindergarten children of the Religious School will bless the Chanukah Candles. Theodore Herzl's essay "The Menorah" will be read by Mrs. Ben Paller, and to complete the Chanukah theme, Rabbi Israel Chodos will present humorous stories of the holiday.

Mrs. Barney Podkin, hospitality chairman, has planned a tea for the afternoon and a trained attendant will be on hand to care for children. Friends, as well as members, are invited.

Chanukah Broadcast
Scheduled by Asaph

A special Chanukah program will be broadcast at 9:15 p. m. Monday by the Asaph organization over WIBC. Cantor Myro Glass and the Temple Beth El-Zedeck choir, directed by Janot S. Roskin, accompanied by Mrs. Evelyn Borofsky Roskin, will sing traditional Chanukah melodies.

Mrs. Robert Greenberg will read a poem "My Chanukah Candles" by the late poet, Philip M. Raskin.

Young People's Group
Organized at Beth El

Alumni of Temple Beth El-Zedeck and their friends, made formal plans for the organization of a Young People's Group at Beth El at a dinner meeting Sunday.

An election Rally has been planned for Jan. 7. Planning the affair are Al Churnin, Irving Cohen, Ruth Haas, Frances Izsak and Edith Lefkowitz. William B. Lakritz, director of education, is serving as advisor to the group.

Only Kosher Food,
Zionists Resolve

A resolution insisting on the serving of strictly Kosher food at any affair of the Indianapolis Zionist District, or at any group or committee meeting representing the organization, was unanimously adopted by the board of directors at the last meeting.

Synagogue Notes

Memorial For Summerfield

The Indianapolis Hebrew Congregation Brotherhood will conduct a brief memorial service to night for Staff Sgt. Irving Summerfield, who was killed in action on the Western front as a member of the Third U. S. Army on Nov. 12.

United Hebrew

The United Hebrew Congregation will dedicate its service at 8:30 p. m. tonight to the observance of Jewish Book Sabbath, as part of the nationwide observance of Jewish Book Month. Rabbi Samuel J. Fox will discuss the value of Jewish Books in an address entitled "The People of the Book". A social hour, with refreshments served by the congregation's sisterhood, will follow.

Beth El-Zedeck

Rabbi Israel Chodos will review "The World of Sholom Aleichem," by Maurice Samuel in observance of Jewish Book Week at services at 8:30 tonight. Cantor Myro Glass and the choir, directed by Janot S. Roskin, will chant the service. The Ark will be opened by Albert Cooper and Max Rutenberg, and an Oneg Shabbat reception will be held in the vestry. Junior Services will be held in the vestry at 10:45 a. m. Saturday. The theme will be "Jewish Books".

Refugee Picture
To be Surveyed

The Refugee committee of the Jewish Federation will cooperate in a survey to be made by the National Refugee Service to ascertain facts regarding immigrants, who have come to the United States since 1933. The survey was discussed at a meeting of the committee Tuesday, when a representative of the National Refugee Service spoke on the present activities of the organization. Present at the meeting were Isidore Feibleman, chairman, and Dr. Alfred S. Jaeger, H. Joseph Hyman, Miss Frances Mazur, Mrs. Joseph Baernkopf, Mrs. Sydney Romer, Cantor Myro Glass, Meyer Gallin and Max Salomon.

Children's Chanukah
Party This Sunday

A Chanukah party for junior members will be held at the Communal Building at 3:00 p. m. Sunday, Dec. 10. The Junior Choral Group will chant the blessings over the lights and lead the children in singing Moos Tzur. Children of the Hebrew Kindergarten will tell the Chanukah story. There will be an entertainment program and active games, followed by refreshments.

Members of the recently organized Emanon Club will serve as hostesses. They are Ann Levy, Beebe Yosha, Ricky Baruch, Benita Abravaya, Esther Cassorla, Becky Cohen, Marion Behar, Lee Cohen and Bess Meshulam.

United Hebrew
To Present Program

The United Hebrew Congregation will present a special Chanukah broadcast at 9:15 p. m. Wednesday over Station WIBC.

On the program will be Cantor Albert Cooper and Rabbi Samuel J. Fox, who will present the lighting ceremony of the traditional Chanukah candles. Mrs. Leo Gurvitz will play the piano accompaniment.

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IN THE FEMININE WORLD

Lt. Joseph Strauss, Gretchen Edwards Pledge Troth

Announcement has been made of the engagement of Miss Gretchen Ann Edwards, daughter of Mr. and Mrs. J. C. Edwards of Mansfield, O., to Lt. Joseph Strauss, son of Mr. Herman Strauss of Wheeling, W. Va., who is stationed at Camp Atterbury. Miss Edwards is a senior at Butler University and a member of Tri Delta Sorority. Lt. Strauss is a graduate of the Valley Forge Military Academy and attended the University of Pittsburgh.

Miss Edwards has made her home, for the past four years, with her aunt and uncle, Mr. and Mrs. Herman Strashun, 5121 Washington Blvd. No date has been set for the wedding. Mr. and Mrs. Strashun will be at home to honor the young couple from 5 to 8 p. m. on Sunday, Dec. 10.



To Wed Sgt. Cohen

The engagement of Miss Toba Epstein, daughter of Mr. and Mrs. William Epstein, 2853 N. Talbot, to Sgt. Herschel Erwin Cohen, son of Mr. and Mrs. Joseph H. Cohen, of Clarksburg, W. Va., has been announced.

Mrs. Ida Zoll Visits Schwartzes

Mrs. Ida Zoll of Terre Haute is the guest for several days of her brother and sister-in-law, Mr. and Mrs. Abe Schwartz, and daughter, Molly. Mrs. Zoll will attend the meeting of the National Home for Jewish Children at Denver . . . Lt. and Mrs. Arthur Cassell and children will come from Washington, D. C., where Lt. Cassell is stationed, Dec. 24, to remain with Lt. Cassell's parents, Mr. and Mrs. Jacob Cassell, and visit with Mrs. Cassell's parents, Mr. and Mrs. Leo Traogott, until Jan. 6 . . . Mrs. Joseph Rothbard (nee Rosalie Lurney) entertained with a dinner party and miscellaneous shower for her friend, Louise Glasser Wednesday evening, Nov. 22, at the Broadmoor Country Club . . . Beverly Cohen, daughter of Mr. and Mrs. Benjamin X. Cohen, and Peggy Joseph, daughter of Mr. and Mrs. Eli Coplan, are sending invitations to more than seventy-five of their friends for a dinner dance, Saturday evening, Dec. 23, at the Broadmoor Country Club . . . Mrs. Max Gavin is in Montreal, Can., visiting her sister, Mrs. T. Reich . . . Mr. William B. Lakritz spent the week end in Cleveland, O., with his mother . . . Mrs. Charles Silver and sister, Clara Hoffman, and Lt. Gordon Silver, all of Cincinnati, spent last week end with M. J. Silver and family. Lt. Silver is stationed at Ft. Monmouth, N. J. . . . Members of the eleventh and twelfth grades of the Indianapolis Hebrew Congregation Religious School will attend an informal Chanukah party at 8 p. m. Dec. 16, at the home of Marian Obermeyer, 4001 Central Ave. There will be games, dancing and refreshments.

Auxiliary Sponsors Card Party

The Ladies Auxiliary of the United Hebrew Congregation will sponsor a Chanukah card party at the Talmud Torah Building, Union and McCarthy Sts., at 7:30 p. m. Sunday. Refreshments will be served free of charge, and the public is invited.

Two Groups to Give Luncheon

The North Side Hadassah No. 1 sewing group, in conjunction with the Central Hebrew Congregation Sisterhood, will hold a luncheon at 12:30 p. m. Monday at 21st and Central. The public is invited.

Rosensweigs to Live in Chicago

The wedding of Mrs. Virginia Rosenbaum Salinger of Kalamazoo, Mich., formerly of Indianapolis, to Mort Rosensweig of Chicago, took place Nov. 29 in Chicago. The couple will reside in Chicago, where Mr. Rosensweig is in business. . . . Harry Levi, St. Paul, Minn., nephew of Mrs. Saul Solomon, recently visited his aunt . . . Mrs. Belle Atlas Stein of Lafayette, who spent a week with her sister, Mrs. Solomon, has returned home . . . Mrs. Otto Diamond will leave Dec. 14 for her annual winter stay in Florida. Her husband will join her there in three weeks . . . The new son of Mr. and Mrs. Douglas Brown, born Nov. 22, has been named Jeffrey Evans Brown . . . Mr. and Mrs. Manuel Segal and family have moved to their new home at 3366 Ruckle St. . . . Mr. and Mrs. Irving Ruben have had as their guests Mr. Ruben's mother, Mrs. Ida Ruben, daughter and grandchild. They have returned to their home in Michigan . . . Mrs. Louis Wolf and grandchildren, Louise Glasser and Dick Glasser, children of the late Mrs. Julia Wolf Glasser, have gone to California, where Louise's marriage ceremony took place.

Freedom of the Press

Workers Thanked

To the editor,
The Child Welfare Committee of the Indianapolis Chapter of Hadassah wishes to extend to its membership and the community at large, a "sincere thank you" for the splendid response to this cause, and to the efforts of the committee.

We are grateful for the co-operation that made this affair the success that it was!

Sincerely,

Mrs. Nathan Resnick, Pres.
Mrs. Aaron Glick and Mrs. Sidney Shane, Chairmen

Mrs. Murray Satz, 5302 N. Delaware, is recuperating after an operation at the Methodist hospital and is now at home.

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**Hadassah-Zionist
Dinner Scheduled**

Special

FORT WAYNE—The annual joint dinner of the Fort Wayne Hadassah and Zionist Organizations will be held at 6:30 p. m. Sunday at the Hebrew Center. Mrs. Joseph Ostertag is general chairman, and Mrs. Max Schimmel is in charge of reservations.

Hadassah members will staff the War Bond booth at the Wolf and Dessauer store during the coming week. Mrs. Nathan Liff, War Bond chairman, has announced.

Servicemen to be Feted—Parties for servicemen to be held during December in cooperation with the Army-Navy committee will be sponsored by the B'nai Jacob Sisterhood and Junior Hadassah. November affairs were sponsored by the B'nai B'rith, with Paul Schwartz as chairman, assisted by the Mesdames Abe Perlman, William Smith, Jack Komito, and Schwartz. Packages have been mailed to servicemen by a committee including William Brossler, chairman, and Mrs. Harry Marlin, Mrs. Hubert Loesser, Mrs. Joseph Rosenthal, Miss Kathryn Wolf, Harry King, Meyer Warshauer, Gilda Lyons and Dick Hutner. Miss Minnie Moyer is chairman of the entertainment committee of the Army-Navy Committee.

Sisterhood to Meet Wednesday—The B'nai Jacob Sisterhood will meet at 8:30 p. m. Wednesday. A quiz program with prizes is on the program. Mrs. Herman Himelstein, hostess, will serve refreshments.

Synagogue Notes—Rabbi Irving A. Weingart's sermon topic at B'nai Jacob congregation tonight will be "Chaim Weizmann at Seventy". Booths featuring religious objects and books suitable for Chanukah gifts have been arranged at B'nai Jacob Congregation and at Temple Achduth Vesholom. . . . Rabbi Frederic A. Doppelt's sermon topic tonight will be "The Story of Chanukah and What is Its Meaning Today?" The bible study class will meet at 1:30 p. m. Tuesday with Rabbi Doppelt. The Peace Group of the temple will meet at 2:30 p. m. Tuesday.

Latke Party Scheduled—Congregation B'nai Jacob will hold its annual congregational Chanukah party at 8 p. m. Saturday, Dec. 16. Latkes will be served and servicemen from Baer Field will be guests. A children's Chanukah program will be presented at 2:30 p. m. Sunday, Dec. 17.

In the Service—Pvt. Phillip Lichtenberg, son of Col. and Mrs. Chester Lichtenberg, was the guest of his parents last weekend. He is attending Rose Polytechnic School at Terre Haute. . . . Pvt. Louis Bosell has been transferred to France. . . . Capt. N. H. Gladstone, M. C., is now stationed in Egypt.

Notes—Miss Betty Vellman, who attends Indiana University, spent last week end with her mother, Mrs. Harry Papier. She was accompanied home by Miss Eva Wolff of Evansville. . . . Mr. and Mrs. Herman Komisarow spent a few days last week in Louisville. . . . Mrs. Joseph Goldman and son, who have been visiting Mr. Goldman, who is stationed in Dyersburg, Tenn., for the past few months, have returned to Fort Wayne. . . . Nathan Stein, of New Rochelle, N. Y., was the guest of his brother-in-law and sister, Col. and Mrs. Chester Lichtenberg. . . . Mr. and Mrs. Lawrence Levy had as their guests Mrs. Levy's sister of Kankakee, Ill. . . . Mrs. Frank Tuschman, of St. Louis, formerly of Ft. Wayne, visited her brother-in-law and sister, Mr. and Mrs. Michael Nash last week end. . . . Mr. and Mrs. Milton Sugar have returned from Chicago, where they visited relatives. . . . Miss Madelon Roths-

**Lt. Marvin Fishman
Decorated In France**

Special

FORT WAYNE—First Lieutenant Marvin Fishman, son of Mr. and Mrs. David B. Fishman, has been awarded the Bronze Star and the Combat Infantryman's badge for battle action in France. His regiment has been in the combat zone since it took part in the D-day invasion of France.

Lt. Fishman has also been awarded the Croix de Guerre. He enlisted in April, 1942, and was commissioned in January, 1943.

**Hamburg Named to
Phi Beta Kappa**

Special

EVANSVILLE—Pfc. David A. Hamburg, son of Mr. and Mrs. Sam C. Hamburg, of Evansville, has been elected to Phi Beta Kappa, honorary scholastic fraternity.

Hamburg entered Indiana University in September, 1942 as a pre-medical student and entered medical school in April under the Army Medical training program. He will receive his Bachelor of Arts degree Sunday, Dec. 17.

Pvt. Hamburg's selection was based on work in anatomy and physiology.

Pilams Attend Dames' Ball

Special

BLOOMINGTON—Indiana University Pi Lambda Phi men who attended the "Dames' Ball", given by the women on campus, were Brothers Frank Unger, Morry Katz, Eddie Bailen, Yale Friedman, Charles Learman, and Pledges Seymour Lozow, Al Strauss, Julius Heisler, Larry Kindler and Moory Alboher.

Tel Aviv Popular

Tel Aviv is extremely popular with all soldiers on leave. What attracts them are healthy children, clean, modern streets, milk, fresh fruit and vegetables, well-stocked shops with merchandise exquisitely made by refugees, ice cream parlors—one run by a Brooklyn woman who serves a conglomeration of ice creams and fruits dubbed a "Brooklyn Special." Enlisted men like Palestine as a leave area because all night spots, restaurants, tea houses, beaches are "in bounds to enlisted personnel."

Hill Churchhill's Birthday

Jewish Telegraphic Agency

LONDON—Jewish leaders here sent greetings to Prime Minister Churchill on the occasion of his 70th birthday, which he observed on Nov. 30. His services to the nation and his support of the Jewish National Home in Palestine, as well as his efforts to assist Jews in occupied Europe were lauded in messages from Chief Rabbi Joseph Hertz and Prof. Selig Brodetsky, president of the Board of Deputies of British Jews.

child, who has accepted a secretarial position in Chicago, spent last week end with her parents, Mr. and Mrs. Nathan Rothschild. . . . Mr. Nathan Liff is recuperating from an appendectomy at the St. Joseph hospital. . . . Mr. and Mrs. Dave Hutner are spending an indefinite time in New York City. Mrs. Hutner's mother, Mrs. Sam Wolf, will join them this week. . . . Mrs. Sam Kraus is recuperating at St. Joseph hospital. . . . Miss Kathryn B. Wolf, daughter of Mr. and Mrs. Kalman Wolf, was elected treasurer of the Indiana-Kentucky B'nai B'rith Women's Association at Indianapolis last week. . . . Mrs. Eugene Frank was elected a member of the Board of Directors of the Public Health Nursing Services of Fort Wayne and Allen County at the annual meeting last Thursday night.

Sammies Entertain

Special

BLOOMINGTON—Recent guests of the Sigma Alpha Mu house included Mr. and Mrs. Morris Dee, Mr. and Mrs. Aaron Dee, Mr. and Mrs. William Miller—all of Indianapolis; Cpl. Norton Brown and Lt. Sid Cahn of Fort Harrison; Joyce Lippman of the campus and Gloria Greenbaum of Chicago.

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Caricature of the Jew

Change It and You Have Half the Problem Solved

By ARCHIE H. GREENBERG
National Commander, Jewish War Veterans of U. S.

THE joyful commemoration of St. Patrick's Day by the Irish, and the whole-hearted acceptance of this holiday by the rest of the American people, offers food for thought when considering the problem of the Jews in America. There are many similarities between the Jews and the Irish. Both peoples are at one and the same time cultural and religious groups (I accept the general feeling that the Irish are Catholics although, of course, I realize there is a Protestant section of Ireland).

A large part of both the Irish

and Jewish immigration to the United States has been post-Mayflower, and both groups have suffered at one time or another by the anti-alienism of some Americans. Similarly, both the Irish and the Jews have long been a people without a nation. Since the last World War, Ireland has attained the status of a free state in the British Commonwealth. And the Jews have achieved the promise of a homeland in Palestine, although it has not achieved the status of a free state.

Then, too, Catholicism, like Judaism, is a minority religion in the United States. The so-called internationalism of the Papacy and the alleged dual allegiance of Catholics to state and religion is at least comparable to the unfair charges of dual nationalism against the Jews on the basis of their being an international people not capable of being wholly assimilated into the national structure of a nation. Then, also, both the Irish and the Jews, particularly the Irish, have grievances against Great Britain on the basis of the long struggle for statehood for Eire and Palestine.

Good and Bad Among Both

There are good and bad Irish, just as there are good and bad Jews. There are communist Irishmen just as there are Communist Jews. There are undoubtedly draft dodgers among the Jews, as well as among all fragments of the American population.

In view of all this the question I now ask is: Why is there a growing anti-Semitism when you hear little or nothing about anti-Irishism?

It is proper I think, to compare the Jews with the Irish as I have done in this question because any person conversant with current anti-Semitism knows that basically anti-Semitism thrives not upon the religiosity of the Jews, but upon their being Jews racially, just as the Irish are Irish racially. There is probably no answer to the question I pose. But I have given considerable thought to the subject, and I have some tentative theories.

I, of course, am aware that anti-Semitism has been explained in psychological, religious, physical and behavioristic causes. Any one, or all of these causes may provide the answer to the question: Why anti-Semitism?

But Jews who are not religious may wonder why anti-Semitism is leveled at them if the Jewish religion is the basis of anti-Semitism. On the contrary, Jews who are religious may wonder why they are the objects of anti-Semitism if anti-Semitism is caused by the atheism of Jews.

Jews who are rich may wonder why anti-Semitism affects them when all Jews are charged with being international communists and socialists. Jews who are poor are not able to understand why anti-Semitism should affect them when the basis of much anti-Semitism is the alleged wealth of Jewry, its international control of banks, etc.

Jews who are Harvard trained, perfect examples of good manners and composure, may wonder why anti-Semitism should affect them if the reason for anti-Semitism is bad behaviorism of Jews.

Against Caricature Jew

Although anti-Semitism may have its present basis in any or all the reasons enumerated, it is my hunch that the anti-Semitism of today's propagandist is successful not for any of these reasons, but rather because

anti-Semitism is directed not against the real Jew but against a commonly accepted caricature of the Jew. If this be so, then the way to fight anti-Semitism on a long range basis is to change the features of this commonly accepted caricature of the Jew.

It is here that I come to my point: The commonly accepted caricature of the Jew is bad; the commonly accepted caricature of the Irishman is good. This may be the explanation of why there is anti-Semitism; why there is comparatively little anti-Irish sentiment.

Words often have specific meanings above and beyond the simple dictionary meaning of the word. The study of this phenomenon is called semantics, and its most ardent disciples are successful publicists and propagandists. The advertising men selling you a perfume talks about its delicate scent, not of its odor, although both words basically refer to the smell of the advertised perfume.

The word "Jew" also has a meaning above and beyond that of being a person who believes in Judaism. To many persons, the Jew is a shrewd business man, a man sharper than his competitor. He is generally looked upon as a timid, cringing

person who plays upon your "greasy grind" rather than the sympathy rather than fight for "campus smoothie". The Jew is his rights. In collegiate circles, generally accepted to be smart, the Jew is the prototype of the

(Continued on page 28)

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Sure I'm a Jew

A Chaplain Tells How to Meet Incidents in Service

By Chaplain Henry J. Berkowitz

"HEY, you guys, knock it off! What is this: a Jewish Convention?"—The impatient C. P. O. glared at the file of Jewish Recruits. They were on their way to services and the "Chief" was not too pleased with his assignment of having to march men a mile or more to the Chapel through a drizzle of rain. The Jewish reference knitted a few brows. What did he mean by making a crack like that? This was something to tell the Chaplain after services.

Later a little committee waited for the Rabbi outside the Chapel.

"Our Chief's an anti-semitite," said the spokesman for the trio. "He yelled Jew at us when we were mustered tonight."

"Just what did he say?" asked the Chaplain with rapt interest.

"He asked us if we were a Jewish Convention."

"Were you noisy?"

"I guess so."

The Chaplain chuckled.

"Have you ever been to a Jewish Convention?" he asked. "If you had you would know what the Chief was talking about. I thought he yelled Jew at you!"

"Well,—not exactly, but we didn't like that crack."

"Don't be so thin-skinned! Why

didn't you laugh? What he said was funny, not anti-semitic." The three lads grinned and backed away.

That same night one of their number was lying on his upper bunk in the Barracks when he overheard a rough voice close by.

"Believe me, when this war is over we're going to give the Jews what Hitler gave 'em, and they won't have to draft me!"

The tough Navy recruit who uttered these words did not know that the Jewish lad nearby was a wide-eyed listener to such dire threats.

A Different Problem

The Jewish boy lay quiet, his fists and teeth clenched, his mind in a turmoil. He wondered what the Chaplain would say about this kind of stuff.

When he submitted the matter he was shocked to receive a different kind of reproof than the day before. "And you lay there and let him get away with it?—a big husky guy like you? Shame on you!" cried the Chaplain.

"But fighting isn't allowed in the Barracks, Sir!"

"Neither is seditious and subversive anti-semitism allowed in the Navy. When a fellow gives aid and comfort to the enemy, don't you stand by and let him shoot off his mouth. Call him down hard and if he wants to make something out of it, get him out to the drill hall, put on the mitts and then dare him to pull that Hitler stuff again!"

The recruit's face began to glow with understanding.

"I guess I should have done something about it, but gosh, I'd be fighting all the time if I took up everything."

"Is it as bad as that?" asked the Chaplain.

"It's pretty bad sometimes. The other day I was waiting in line to buy some stuff at Ship's Service and a guy said the reason prices were high was because the Jews ran the place."

"What did you say?"

"I said he was nuts—it was run by the Navy. Then he said it was a Jew-war anyway, so I asked him if it was the Jews that bombed Pearl Harbor?"

"That's the stuff—give them an answer. Don't just take it and shut up. You have a chance to do a job with a lot

of ignorant people like that!" Jew-haters before," said the lad. "In fact, I never met many gentiles until I came into the service. I lived in an all-Jewish neighborhood. I went to school with Jews and I did business with Jews. Now I'm in a company with only two other Jews out of 110 men, and we have to take plenty. Sometimes I thought of coming to you and asking to get transferred to another company."

"That wouldn't help any," said the Chaplain. "You've got to stick where you are and fight the thing through, no matter how tough it is. Let me give you a few rough-and-ready rules to guide yourself by. First of all, most of the Barracks chatter is just loose talk. If a man calls you a g—d— Jew, you call him a g—d— Wop or a g—d— hill-billy in return. Don't shrivel up and die when you hear the word Jew. Be rugged about it! The word Jew is no insult, even when prefixed with profanity. It is your designation. There is no other name to fit you except Jew. If a sergeant of Chief Petty Officer yelled at a bunch of O'Briens or Maguires. 'Hey, you g—d— Micks,' they would probably laugh. To a Jew, the use of the term always sounds sinister, and that is a mistake on his part. Sure, you're a Jew! Don't hide it or soft-pedal it. Register the fact yourself whenever it is necessary and you will gradually lose the feeling of tension. When you were a kid in school or on the streets, the other kids called you a Jew but it never hurt you. Remember you are dealing with a bunch of overgrown kids in the barracks. They insult each other all day long. I know of two companies that lived in adjoining barracks, one crowd from Brooklyn and the other from Philadelphia, and they had a perpetual verbal feud that was peppered with profanity. They almost came to blows on more than one occasion. There were Jews in both groups but in this case it was Brooklyn versus Philadelphia and no quarter asked or given. In the crudely competitive world of the Army or Navy, a lot of friction between Jews and non-Jews is not anti-semitism at all, but just the normal give and take of men who live too close together and get on each other's nerves."

The younger man listened attentively to this advice and after a moment's silence asked:

"You don't mean to say there isn't any anti-semitism, do you sir?"

"Of course, there's anti-semitism, and plenty of it, but you have to be able to recognize the real thing."

"What do you call the real thing?"

"I mean the kind that reflects upon Jewish honor, patriotism, or character. If a man calls you a kike, that's just a nasty name and no reflection upon anybody but the man who uses the word."

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Proskauer Calls for Unity in Jewish Life

World Wide News Service
NEW YORK — Judge Joseph M. Proskauer, president of the American Jewish Committee, in an address at a dinner celebrating the thirtieth anniversary of the Menorah Journal, made a plea for unity in Jewish life in America.

Calling on Zionist, non-Zionist, Orthodox and Reform groups to "see to it that each will show decent respect for the opinions of others and that all dwell together in unity," Judge Proskauer said that the unity "to which all may yield allegiance rests on common loyalty to our spiritual and cultural heritage."

Of the 335 living graduates of the Jewish Theological Seminary, eighty-eight, or more than 26 percent, are serving in the armed forces of the United States and Canada.

But if he says you are yellow—and all Jews are yellow, or if he says you are a crook—and all Jews are crooks, then you have two choices, depending upon the source of the insult. If the man can understand nothing but the fist, then let him have it. If he is intelligent enough to be appealed to, then stand up to him and ask him point blank if he believes that kind of rot or is just trying to be offensive."

Says Arguing Useless

"I don't think arguing does any good with Jew-haters," the boy interposed.

"That's where you're wrong," said the Chaplain. "I've seen scores of cases where a Jew who stood up and fought verbally won his adversary's respect and even friendship. Many who start out with misguided notions about Jews are ashamed of themselves and back-water fast when they are met with firm and dignified opposition. I've had many a lad who started out with nothing but fights in his company. After thinking it over and getting a fresh viewpoint, he went back and before long he returned all smiles to say everything was swell. He had won his way and turned his enemies into pals."

"You make me feel ashamed, Sir," said the youth. "What's the reason for us not realizing these things?"

"There are all kinds of reasons, but one of them is this: we are too ready to accept the verdict of those who don't like us, instead of accepting the verdict of history. Just say to yourself, 'I belong to a great people,' and you will not be disturbed by anything that can happen, and one more thing—watch your own personal conduct like a hawk. The Jewish gold-bricker can do a lot of harm, so it behooves every Jew in the service to keep a clean record and stay out of trouble, and above all, to be stalwart, proud and rugged Jew under all circumstances. Everybody hates a skulker and a loafer. Everybody looks up to a quiet, self-respecting Jew who does his stuff and fears no man. Proud Jews are proud Americans. Faint-hearted Jews are bad Americans. Just remember that and you won't go wrong."—Hebrew Union College Monthly.

"You make me feel ashamed, Sir," said the youth. "What's the reason for us not realizing these things?"

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Revue to Feature Chanukah Dance

A variety revue will be one of the features of the Chanukah dance for Intermediates, to be held from 9 until 12 tomorrow night in the Kirshbaum auditorium. Participating in the revue will be Libby Nelson, Rochelle Schuchman, Robert Kenneth Swan, and Joan Henning. Bernard Landman will act as master of ceremonies.

Committee chairmen for the dance include, Frances Izsak, Betty Dee, Janet Blatt, Eunice Heisler, Sara Sussman. Dorothy Friedland is general chairman. Tickets, which are 55c per person, including tax, can be obtained from any member of the North Side A.Z.A., South Side A.Z.A., B.B. Girls, Hadassah Debs, Fed Club, Czars, Swanks, Debbies, D. D. Club, Chums, and the Chez "K", and are also on sale at Kirshbaum Center.

Hadassah Sabbath Set for Next Week

Hadassah Sabbath will be observed at Temple Beth El Friday Dec. 15. Mrs. Nathan Resnick, president, will deliver a sermonette, and other members participating will include the Mesdames Max Selig, Reuben Riskin, Sidney Shane, Harris Cohen and Joseph Miller.

Humorous Yiddish readings by Mrs. Ben Paller and an original Yiddish poem by Mrs. Max Newbauer, and holiday songs by the Junior Hadassah Choral Group will be presented at the Oneg Shabbat following the services.

Mrs. Jacob Solotken and Mrs. Dave Hollander will be the hostesses for the evening.

Mothers Plan Chanukah Party

The next meeting of the Mothers Auxiliary of the Jewish kindergarten will be held at 8:30 p. m. Wednesday, Dec. 14 at the home of Mrs. Fannie Goldstein, 1008 S. Illinois St. The meeting and a Chanukah party will be combined. Each mother is requested to bring a gift costing approximately 29 cents. All grandmothers of children attending the Kindergarten have been invited to the meeting.

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GARY HOST TO 20TH MIDWEST REGIONAL CONFERENCE OF HADASSAH

Special
GARY—The 20th annual conference of the midwest region of Hadassah will open Sunday at the Hotel Gary. Mrs. Morris Kirschner of Gary is chairman of the conference.

Following registration Sunday morning, the delegates will attend a dinner at 1 p. m., at which Dr. Alfred Jospe, director of Hillel Foundation at Indiana University, will speak. Lighting of the Chanukah candles and appointment of committees will follow the dinner.

Mrs. Shoolem Ettinger of Indianapolis will preside at the evening meeting, a Youth Session, with reports to be read by Jeannette Perris, regional vice-president of Junior Hadassah, Mrs. J. H. Brody of Milwaukee, chairman of the Youth Commission, Lila Rosenbloom, Gary, Ruth Dennen, Chicago, Mrs. Ben Glassberg and Mrs. David Citron, Peoria, Ill. A late session on Education will follow, with Mrs. Benjamin Saks, and the Mesdames Robert Berg, Louis Deutsch, Morey Gross, Philip Hirsh, Carl Mahala and P. J. Rosenbloom participating. A reception

for regional delegates will conclude the activities of the first day.

The Monday morning session will include reports of Mrs. Leon B. Sager, mid-west region president and Mrs. Elmer B. Cohen, regional treasurer, and other reports by the Mesdames J. M. Feinsot, Sam Cohen, Robert Agulnick and James Olshan.

Participating in the Monday

afternoon session, following a 12:30 p. m. luncheon will be the Mesdames I. M. Cohen, Harry Berkman, Bertha R. Rissman, A. J. Pearlman, H. J. Brody and Leon B. Sager. Reports of committees will be heard, and presentation of resolutions will be followed by the nomination and election of officers.

A regional board meeting will follow the close of the general session. Guests may attend the Sunday sessions, and the Monday afternoon meeting.

'Round the State

News Bits from Here and There

VETERAN OF 3 INVASIONS VISITS FAMILY

Seaman Marshall Fox, USCG, 20, veteran of three European theatre invasions, was home after two years active duty on an LCI. He is the son of Mr. and Mrs. Leo Fox of Gary. Seaman Fox was recently pictured in a group with Coast Guard Cmdr. Jack Dempsey when the former heavyweight champion visited the European theater. Seaman Fox participated in the Normandy D-Day invasion, and also helped take assault troops to Sicily and to the Salerno beach. His visit at home was brief and he reports this week to Florida.

A brother, Albert, is an army private in Belgium.

SOUTH BEND GIRL, 12, IS SYMPHONY SOLOIST

Laurette Canter, 12, daughter of Mr. and Mrs. Joseph Canter of South Bend, was the soloist with the St. Mary's College Little Symphony Orchestra in a public concert last night. She played the first movement of the Beethoven Piano Concerto, No. 1.

BARBARA DUENWEG, JOINS WAVES AS ENSIGN

Miss Barbara Duenweg, daughter of Mrs. Lillian Duenweg and granddaughter of Louis Brown, was inducted into the WAVES, as an ensign, in Chicago, Wednesday. She will report for duty at Bethesda, Md., Dec. 11. Miss Duenweg is a graduate of the Boston School of Occupational Therapy and has been employed recently at Torney General Hospital, Palm Spring Calif.

EX-FLYING TIGER ADDRESSES TERRE HAUTE ROTARY

Maj. Tex M. Raisen of Terre Haute, one of the few surviving "Flying Tigers," American volunteers in China, spoke last week at the Terre Haute Rotary Club. Maj. Raisen gave a vivid picture of the problems involved in defeating the Japanese. He is now employed at the Vigo Ordnance plant, having been disqualified as a flyer by wounds received with the Eighth Air Force based in England after the "Tigers" were disbanded.

Third Recital Sunday

The third in the series of organ recitals will be presented at 4 p. m. Sunday by Mrs. Evelyn Borofsky Roskin at Temple Beth El. With Mrs. Roskin on the program will be Esther Levinson, soprano. The concert is open to the public without charge.

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Family Party Scheduled Meeting to Include by Knesses Israel Women Chanukah Program

A Chanukah party for families and friends will be held by the Ladies Auxiliary of the Knesses Israel Congregation at 8 p. m. Wednesday at the synagogue, 1023 S. Meridian St.

Cantor Sam Levin will give the blessing over the candles, and Mrs. George Cohen, Mrs. Abe Schwartz and Mrs. Sam Hoffman will take part in lighting the candles. Miss Gloria Berger will give several recitations, and Jack Kahn will review Ludwig Lewisohn's "Breathe Upon These". Rabbi David Shapiro will speak on Chanukah. Vocal selections will be given by Miss Louise Spencer, accompanied by Mrs. Joseph Spencer, and refreshments will be served. Mrs. Sam Levin is program chairman.

A Chanukah program will be presented at the meeting of the Ladies Auxiliary of the Knesses Israel congregation at 2 p. m. Tuesday. The meeting will be held at the shul, 1023 S. Meridian St. Mrs. George Cohen and Mrs. Sam Levin will serve refreshments.

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Sewing Group Plans Party

A birthday-Chanukah luncheon will be held by members of South Side Hadassah Sewing Group Tuesday at the Communal building, 17 W. Morris St. The public is invited.

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Special

SOUTH BEND—As the result of the efforts of Mr. Lewis, Mr. Ben Pomerantz, Mrs. Ira Frank and Mrs. B. Sandock representing the American Jewish Congress, 800 wounded men returned from combat duty in the war areas and installed in a nearby Government Hospital for treatment, will be remembered at holiday time with gifts. Gratitude is also expressed to Louis and Ira Frank, Mrs. Nathan Frank of Mishawaka, Mrs. Yale Pearlman, Mrs. Bobby Sherman and Mrs. Sam Brown.

The South Bend Unit of Congress has added many new members through the efforts of the membership committee, Mrs. Jake Resnick, herself a very new member, Mrs. B. Sandock, Mrs. Phillip Frank and Mrs. Ira Frank who is being given special recognition by the national body for her splendid efforts on behalf of Congress projects.

The local unit has also sent a 43 pound box of small gifts composed of toilet soap, pocket combs, hard candies, razor blades, shaving cream and pocket edition books and games to American service men in Alaska for the Christmas holidays. An additional box is being readied. Mrs. Henry Borr is gathering these items.

Gratitude is also expressed to the contributors of 115 Russian Household Kits. These have been gathered through the efforts of Mr. and Mrs. Louis Piser and Mrs. H. Polis and their committee. Household Kits containing 21 essential food items and costing \$2.50 may still be filled to aid our Allies. Checks may be sent to Mrs. B. Sandock, 1303 E. Wayne St. South.

Congregation Honors Servicemen—Honorary membership for servicemen for the duration of the war and six months was unanimously voted at the last meeting of the Sons of Israel congregation. Joseph Rosenbaum was named membership chairman, and Ben Feldman House and Servicemen's Committee chairman. The next meeting of the group will be held Sunday, Dec. 10.

Chanukah Party Sho-Sha-No Club—Members of the Sho-Sha-No Club will be the guests of Miss Elsie Minkow, club sponsor, at a Chanukah party at her home Sunday.

Mothers' Group to Hear Review—The Mothers' Group will hear a review of "Between Thunder and the Sun" by Mrs. Sam Feuer at the meeting at 1:30 p. m. Monday at the home of Mrs. J. S. Simon.

Pioneer Women Plan Party Sunday—A card party will be given by the Pioneer Women's Club at 8 p. m. Sunday at the Hebrew Institute. Mrs. S. Sossman and Mrs. A. Minkow are co-chairmen.

Youth Club to Meet Sunday—A meeting of the Youth Club will be held in the Sinai Vestry rooms Sunday, with Nell Silver presiding.

Synagogue Notes—Rabbi Aaron M. Rine will address the Sons of Israel Congregation at 8:30 p. m. tonight, on Jewish Book Month. . . . Rabbi Stephen Sherman will speak at services at 8 p. m. tonight at Temple Beth El. A Chanukah party, under the supervision of Miss Fanny Grunwald, will be held at 2 p. m. Sunday for the children of the congregation. . . . Junior services will be held at Sinai Synagogue at 10:30 a. m. Sunday in the vestry. The Sinai Men's Club will hold a "Son and Daughter" night at 8 p. m. Tuesday. Maurice Gebbler and Jack Silver are in charge of arrangements.

In the Service—Pvt. Leo Tolchinsky is home on a 2-week furlough with his wife, Mrs. Berniece Tolchinsky. He is stationed at San Diego, Calif. . . . Lt. (j.g.) Arthur Major, son of William Ma-

jor, is home on two weeks leave with his parents, and family. . . . Lt. and Mrs. Milton Reisman are home on leave from Camp MacKail, N. C. Mrs. Reisman is the former Beatrice Averbuck, of Boston. Lt. Reisman is the son of Mr. and Mrs. Louis Reisman.

Notes—Mr. and Mrs. Eugene Major, of Windsor, Canada, and Mr. and Mrs. Max W. Fishman of Cleveland, were the weekend guests of Mr. and Mrs. William Major. . . . Mrs. Samuel Feiwel attended the Indiana-Kentucky State Association of B'nai B'rith Women in Indianapolis last week. . . . Mrs. M. Shansky of Kansas City, was the guest for a week of her mother, Mrs. M. Gertz. She is the former Udice Gross. . . . Mrs. Harry Shcolnik and Mrs. Abe Gentner visited S.K. 1/c Shirley Duboff, stationed in Cleveland with the SPARS. . . . Mr. and Mrs. Harry Katz are the guests for a week of Mr. and Mrs. Abe Grossman in St. Louis. . . . Arranging a JWB branch for servicemen at Notre Dame Sunday will be Mrs. Max Barack, chairman and Mrs. Philip Frank, co-chairman, and the Mesdames E. From, B. Halperin and Irving From. . . . Miss Ethel Kravitz of Chicago is the guest of Mr. and Mrs. Sam Shapiro. . . . Mrs. H. Hertz is visiting friends and relatives in New York. . . . Mr. and Mrs. Ira Cihalsky have returned from three weeks in Indianapolis and Detroit.

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King of the Jews

Marshal de Saxe Wanted to Rule Over a Nation

WITH all the talk now going on of refugees, it is timely to recall a scheme of Jewish settlement in South America long, long ago. One of those beautiful almost-came-true stories of histories. Just a little turning of the knob and it might have eventuated and then Jewish history might have been so different.

The father of this scheme for Jewish colonization in South America was a Christian—a great military genius—one of the world's greatest soldiers. The man was Marshal de Saxe, of whom Frederick the Great said that he could "teach all the generals of Europe."

The Margravine of Anspach, in her memoirs, tells of the Marshal's dream of establishing a Jewish nation in South America of which he would be king:

"Marshal de Saxe," she wrote, "took a fancy to become a king and looking around him, as he found all thrones occupied, he cast his eyes upon that nation which for seventeen hundred years had neither sovereign nor country; which was everywhere dispersed and everywhere a stranger and which consoles itself for its proscription by the hopes of riches. This extraordinary project occupied his attention for a considerable time. It is not known how far the Jews cooperated with him nor to what point their negotiations were carried nor whether his plans ever developed, but the project was well known to the world and his friends sometimes even jibed him on the subject."

Marshal de Saxe was the natural son of August, King of Poland. His brother was Elector of Saxony and he himself was for some time sovereign Duke of Courland. The pity of it is that he apparently didn't live long enough to develop his project.

It should have been very interesting to see what a great military leader could have done in this matter. It would have been interesting to see what a Christian could do in settling the Jewish problem, now that we have had so much experience with our own management. A year or two ago, Herbert Hoover remarked that he would gladly have spent the last part of his life in helping some significant scheme of Jewish colonization. Whatever one may think of Mr. Hoover politically, in directing a great Jewish colonization scheme he might have been a wonderful success. He might have become one of the immortals of Jewish history and I was sorry to see that he wasn't taken up by the Jews. We Jews have had, I sometimes think, too much experience with the Jewish problem for our own good. All around us we often see the spectacle of a man new in a business, come in and suddenly run off with the laurels. Experience is a great thing but it is sometimes very difficult to distinguish between it and being in a rut. Maybe the Jewish people as a whole needs a "shabbos goy" to light the fires of its rejuvenation and salvation. Give us, O Lord, a Lincoln, who comes up from the hustings, frowned upon by the political machine. Give us a Grant, unheralded and even spoofed at. These men come with a fresh approach and "don't know so many things that ain't so," as the common American parlance has it.

There were a number of other plans for Jewish colonization in South America besides the scheme of Marshal de Saxe.

About a century before that in fact—in 1652—a tract of land of two leagues along the coast for every fifty families was

granted in the island of Curaçoa by Joseph Nunez de Fonseca. But the colony counted only a few settlers. Likewise David Nassi, a Portuguese Jew, in 1659 obtained a charter from the French West Indies Company to found a Jewish colony at Cayenne.

Lucien Wolf has described a paper found in the archives of the British Government captioned "Privileges Granted to the people of the Hebrew Nation that are to Go to the Wilde Cust." Wolf thinks this has reference to Guiana.

There have been, more recently of course, the colonization attempts under the auspices of Baron de Hirsch. Here some success has been achieved. Some 30,000 Jews are settled there on the land there.

Why wasn't more achieved? The answers given are many. There are those who say that the personnel of the Baron's agents, on whom he had to depend, was not always the best. There are those who argue that the Argentine Government in those days was not what it might have been and could not be depended on. And it must not be forgotten that at the time the immigration doors to the United States were open and the immigrant found it easier—less of a break with his former habits—to come to the United States than to go and settle on the land.

But conditions have changed now and it may well be that the future history of the Jews will show some great successful attempts at colonization. Palestine is a good illustration of these possibilities.

Colonization still remains a

great remedy. As good Americans, familiar with our history, we should know this above all people. The Puritans, ostracized colonized Massachusetts. The Quakers colonized Pennsylvania. The Mormons, persecuted, colonized the state of Utah.

Colonization is simply a form of associated immigration. It is only in recent years that we have learned to deal with things in the mass—with associations—and association as we have learned from industry has wonderful potentialities.

Supper To Benefit Charitable Groups

A Chanukah supper will be given by the Workmen's Circle at 6 p.m. Sunday, Dec. 10, at 1218 S. Meridian St. Members of the committees in charge are: Mrs. Alice Regen, Mrs. Max Gold, Mrs. Sidney Borinstein, Mrs. Jacob Ectman, Mrs. Sarah Salzman, Mrs. Abe Lieberman, Mrs. Mary Radar and Mrs. Harry Weidenfeld. Proceeds will go to the Red Cross and other charitable organizations.

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Sisterhood to Install Sunday; Collects Gifts

Special

SOUTH BEND—Installation of officers of the Sisterhood of the Hebrew Orthodox Congregation will be held at a meeting at 2:30 p. m. Sunday at the synagogue.

Mrs. Isadore Tolchinsky will be installed as president by Mrs. Aaron M. Rine, who will also address the group. Other officers to be installed are Mrs. Joseph Zhiss, vice president; Mrs. Theodore Goodman, secretary, and Mrs. Mary Zeman, treasurer.

Mrs. Peter Tolchinsky will be hostess at a tea following the ceremony in celebration of the recent marriage of her son. Mrs. Rose Zubkoff will present vocal selections.

The Sisterhood has undertaken to supply small gifts and necessities to wounded servicemen in nearby hospitals. A box has been placed in the Borrs Jewelry Store, and will serve as a collecting station for small items such as old playing cards, candy, pocket-edition books, small games, toothpaste and shaving cream. Deadline for gifts has been set for Dec. 18, and the Sisterhood has requested the cooperation of all members and friends.

Men's Club to Install at Services

—An "Installation Service" will be held at 8 p. m. tonight at Sinai Synagogue, when officers of the Sinai Men's Club will be installed by Rabbi Maurice Parzen. Jacob Spevak will be installed as president, and other officers to be installed are Isadore Gentner, vice president; Robert Dounn, secretary; Samuel Price, treasurer; and the executive board, including Nathan Silver, Maurice Gebbler, Jack Silver, Maurice Bronstein, Paul Gilbert, Leo Woiovick and Yale Pearlman. Rabbi Parzen will speak on "The Significance of Jewish Book Month."

Max Hurwich, 77, Head Of Iron Firm, Dies

Special

SOUTH BEND—Max Hurwich, 77, organizer and president of the Hurwich Iron Works of South Bend, died in St. Joseph hospital Saturday, Dec. 2 after a five-day illness.

Mr. Hurwich, who organized the iron firm in 1913, was associated in business with his sons, Maurice, Samuel and Abe, all of whom survive. He had been a resident of South Bend for 43 years. He was a member of Sons of Israel congregation, B'nai B'rith, and the South Bend Lodge, B. P. O. E.

Funeral services were conducted Monday by Rabbi Aaron M. Rine, assisted by Rabbi Stephen Sherman of Temple Beth El. Burial was in Hebrew Orthodox Cemetery, Mishawaka.

Surviving Mr. Hurwich besides his sons, are his wife, Mrs. Hurwich; two brothers, David Hurwich of South Bend and Isaac Hurwich of Kokomo; and eight grandchildren and two great grandchildren.

Rabbi Shapiro Speaker for Cincinnati Dinner

Special

CINCINNATI, O.—Rabbi Davis S. Shapiro, of Indianapolis will deliver the principal address at the annual Chanukah dinner of the Avondale Synagogue here, Sunday, Dec. 10.

The deportation to Germany of all Jews in Budapest, capital of Hungary, was reported this week by an eye-witness who recently arrived from Hungary.

Chanukah Greetings

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THE JUNIOR POST
for Boys and Girls

BY RUTH PALLER

Dear Boys and Girls:

The Thanksgiving Turkey is past history now and we are all busily making plans for Chanukkah. Junior Post members tell us what fun they are having buying gifts for their families and friends and hiding them in out-of-the-way corners until Chanukkah arrives. Ever so many boys and girls are learning parts for the Chanukkah play at Sunday School. We've already heard of three latke parties that are being given—and after all how can you celebrate Chanukkah without crispy, delicious potato latkes topped with sugar. The menorahs are being polished to hold the eight thin golden candles and the shamosh. Little children are learning the blessing for the first time, and the big ones are brushing up so they will recite it absolutely perfectly. It's an exciting time.

It's even more exciting when you remember the hero, Judah Maccabee, whose little band of fearless Jews drove back a Syrian army and the miracle of the tiny glass of oil that burned in the Temple for eight days and eight nights. We really have something to celebrate on Chanukkah.

The trouble is that some boys and girls don't enjoy the holiday. They wish they could have a Christmas tree like their gentile friends and some of them have begged so hard that their parents have given in and you'll see glistening tinsel covered trees in some Jewish homes instead of the shining candles.

Doesn't it seem a pity to have to borrow some one else's way of celebrating?

Do you know what I think? If a Jewish child feels so poor in the matter of holidays that he must borrow, somebody has been keeping secrets from him.

He hasn't had the thrill of hearing the Chanukkah story and seeing it acted out, of singing the Chanukkah songs and lighting the candles, and giving and receiving presents for eight days instead of just one, and going to latke parties and playing Chanukkah games.

Because anyone who has done all those things is so rich in holidays that he doesn't need any one else's celebration. What do you think?

Do you like fairy tales of heroes and demons? You wouldn't think you could find those in the heavy books of the Talmud, would you? Here is one from the Talmud:

The Shamir

King David was old and feeble and felt that he would soon leave the world. He called his son Solomon to him and said: "My son, soon you will be ruler of this land. It is my wish that you shall build a beautiful Temple where the people may worship. But the stones of the Temple shall not be cut with metal tools nor shall the wood be formed with axes, for iron is used in war and is not fit to build a temple of prayer and holiness."

Solomon promised to fulfill his father's wish, and soon after David died and Solomon became king.

He called his counselors and asked if anyone knew how stones could be cut and wood formed without metal tools. He learned that there was a worm, called the Shamir, which could cut its way through metal, wood or stone. But the only one who knew where to find the Shamir was a demon named Ashmodai.

Ashmodai lived at the end of the earth and was wild and untamed. No one had ever been able to master him.

King Solomon called his most trusted general Benaiah, and said to him:

"Benaiah, go to Ashmodai and discover from him where the Shamir is."

"But, my lord," replied the general, "How shall I command the demon Ashmodai, whom no man can master?"

"I shall give you the means to make Ashmodai speak," said the King, and he gave Benaiah four things. A skin of wine which never became empty, a wool fleece which changed to

fit any place it was put, a golden chain from which no one could escape, and a ring with the name of the Almighty engraved upon it.

Benaiah traveled for many months and at last he came to the rocky crag where the giant demon Ashmodai lived. Benaiah hid and watched the winged creature.

He learned that Ashmodai came to his crag every evening at sunset, drank from a well of pure water which he kept covered with a rock, and lay down to rest, but never slept.

When the creature had flown

away, Benaiah dug a hole in the hillside, emptied the well of water, and filled it with strong wine from the magic skin he carried.

Ashmodai came at sunset, rolled away the rock and drank deeply. The wine made him drowsy, and for the first time, Ashmodai slept. Quickly Benaiah threw the chain over the demon. Ashmodai awakened in fright and tried to escape. But the harder he struggled, the tighter the chain held him. He raged and shook the mountain but still he was held tight.

Then Benaiah said, "Tell me,

Ashmodai, where is the Shamir?" But the demon refused to speak.

Benaiah touched him with the magic ring, and the demon raged and cried but even he could not disobey the power of the ring, so he said:

"You will find the Shamir in the feathers of the moor-hen. She lives on a high mountain, so smooth and slippery that nothing would grow there. She uses the Shamir to cut crevices in the rocks and she plants seeds which grow and bear fruit for her little ones."

(Continued on page 20)

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The Junior Post

(Continued from page 19)

Benaiah freed the demon and returned to King Solomon with his news.

The King gave Benaiah a glass cover of crystal clearness, and a lead box through which even the Shamir could not cut, and sent the general in search of the marvelous worm.

After a long journey, Benaiah came to the nest of the moorhen on top of the slippery mountain. He waited until she left her babies to find food for them and then clapped the clear glass cover over the nest. The mother bird returned to her hungry little ones with an insect, but when she tried to drop it into the open beak of a little bird, she found they were separated from her by a tough wall of glass.

For a moment, she fluttered about in confusion. Suddenly she remembered the Shamir. She took him out of her feathers, placed him on the glass, and immediately the glass was cut in two, and the mother could reach her babies.

Benaiah snatched the worm,

dropped it into the lead box from which nothing could escape, and returned to the palace.

The King was overjoyed at Benaiah's success and commanded that the Temple be started at once. The Shamir glided over the marble and metal, cutting it into lovely shapes for the House of Worship.

And so the command of King David was fulfilled and without metal tools, King Solomon built the Temple for his people to worship the Lord in.

Holiday Quiz

1. What is the Jewish Thanksgiving Day?
2. Why does Succoth occur in the fall?
3. What is another name for Chanukkah?
4. In what Hebrew month does Chanukkah fall?

Answers to Quiz

1. Succoth or the Feast of Tabernacles.
2. Because at that season in Palestine all the produce for the coming winter has been gathered in and it is time to give thanks to the Lord.
3. The Feast of Lights.
4. Kislev.

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Strabolgi Believes Dominion Solution

Jewish Telegraphic Agency

LONDON—Establishment of a Jewish Dominion of Palestine as a means of reconciling Britain's essential interests in that country with its pledge to the Jews to create a national homeland for them there, was urged here by Lord Strabolgi, president of the newly-formed Jewish Dominion of Palestine League.

Asserting that an independent Jewish Commonwealth could not stand alone, the Laborite peer said that a Palestine Dominion would have all sovereign rights, but would have the guardianship of the other six dominions. He expressed the opinion that the proposal would be supported by Arab trade unionists and businessmen.

The recent violence in Palestine, Lord Strabolgi added, cannot be used as an excuse to break Britain's promise to the Jews. Messages of support from Palestine, Australia and Argentina were received at the meeting, which was attended by several members of Parliament and military figures.

Arabs Appeal to Roosevelt

Jewish Telegraphic Agency

NEW YORK—An appeal to President Roosevelt not to support any final solution of the Palestine problem which "does not accord full justice to the natives of the land" was sent from here following a conference of Americans of Arabic-speaking origin at the Hotel Commodore. Faris S. Malouf, chairman of the conference, said that it was attended by 150 persons representing 200,000 Arab-Americans.

Honor Jewish Chaplains With Special Service

Special

NEW YORK—"Jewish Chaplains Sabbath" will be observed in synagogue and temple pulpits throughout the country next Saturday, Dec. 16th, the Sabbath of Chanukah, in tribute to the two hundred and sixty six rabbis now serving in the armed forces of the United States. The observance has been arranged by the Committee on Army and Navy Religious Activities (CAN-RA) of the National Jewish Welfare Board.

Sermons dealing with the valiant role of the Jewish chaplain in the war, will voice American Jewry's appreciation of the chaplains' wholehearted and significant service. A statement issued in connection with Jewish Chaplains Sabbath calls attention to the fact that "our chaplains have become the symbols of liberation with the advancing American armies in Europe." The very presence of Jewish chaplains is emphasized, "dramatizes the significant role of American Jewry in the war."

Of the Jewish chaplains on active duty, 225 are in the army, 40 in the navy, and 1 in the Maritime Service. One hundred and thirteen are at overseas posts.

Six Jewish chaplains have died in line of duty: Irving Tepper, Louis Werfel, Alexander Goode, Henry Goody, Samuel D. Hurwitz, and Herman L. Rosen. The occasion of Jewish Chaplains Sabbath will therefore also serve as a memorial tribute to those rabbis in uniform who have paid the supreme price in the struggle for freedom.

The Red Cross sends you Greetings and Requests of you a pint of Blood for that used in Your Battles

It Reads Like a Modern Newspaper Account

Amazing Similarity of Antiochus to Hitler Revealed

By RABBI WM. B. SILVERMAN

CERTAINLY history repeats itself, but have you ever stopped to consider the amazing similarity of King Antiochus to Adolph Hitler?

Study the historical background of the Maccabean revolt and you will be startled to find almost exact parallels between the Syrians, the policies of their ruler, Antiochus Epiphanes (sometimes known as Antiochus the Madman), and the present-day Fascists led by Adolph Hitler, the Mad Carpet-Eater. The historian's account of the ruthlessness and brutality of the power-crazed megalomaniac, Antiochus Epiphanes, thwarted by the formidable opposition of a handful of Jewish partisans, reads like a contemporary news report.

Examine the First and Second Book of Maccabees:

"Moreover King Antiochus wrote to his whole kingdom to be one people!" This has a familiar sound due to Hitler's policy of "gleichschaltung" oneness, uniformity, and the command "Ein Reich, Ein Volk, Ein Fuehrer"—One Reich, One People, One Leader.

Talmud On NBC Program Sunday

NEW YORK—The Talmud will be the subject of CBS's "Invitation to Learning" program on Sunday, Dec. 10, climaxing the nation-wide observance of Jewish Book Month. The participants in the program will be Eugene O'Neill, Jr., author and associate professor of Greek at Yale University, Dr. William F. Albright, professor of semitic languages at Johns Hopkins University, and Rabbi Joseph H. Lookstein, associate professor of Practical Rabbinics at Yale University and vice-chairman of the Committee of Army and Navy Religious Activities of the National Jewish Welfare Board.

This program will be heard on WABC, from 11:30 to 12 noon, EST, and will be carried by the entire CBS network.

N. Y. State Official, 52, Wins Star for Heroism

NEW YORK—Col. Harold Riegelman, 52, of New York City, formerly Assistant Attorney General of New York State, has been awarded the Bronze Star for his heroism at Biak Island, where his military leadership was largely responsible for blasting the Japs out of their caves on that Pacific base. Col. Riegelman, who has served overseas for two years, holds a presidential Unit Citation for his part in the Papan campaign.

He also took part in the Hollandia operation, during which the entire Japanese 18th Army was cut off. At present he is Chemical Warfare officer of a U. S. Army Corps in New Guinea.

'Strange Fruit' Review to Conclude Series

Rabbi Maurice M. Goldblatt will conclude the seventh annual book review series sponsored by the Temple Sisterhood with a review of Lillian Smith's "Strange Fruit" at 8:15 p. m. Tuesday in the auditorium of the Indianapolis Hebrew Congregation.

A 15 minute organ recital by Mrs. Evelyn Borofsky Roskin will precede the review. Mrs. Harold F. Platt will introduce the speaker and give a brief review of the life of the author. The review is open to the public without charge.

When the President of the United States revealed Hitler's proposal to desecrate the churches (it being understood that the Synagogues would be destroyed), the similarity of the technique of Antiochus became increasingly manifest. "Antiochus went into the holy temple . . . taking the holy vessels with polluted hands, and with profane hands, pulling down the things that were dedicated by other kings . . . "Antiochus Epiphanes ordered that the sacred objects of the Temple be desecrated, that swine's flesh be placed upon the altar, the holy scrolls be removed, and the Temple be called by the name,

Jupiter Olympius . . . Hitler's plan was to remove the cross and sacred ritual objects from the church and substitute a naked sword. His followers would destroy the Bibles and replace them with copies of "Mein Kampf".

The systematized plunder of conquered cities and lands is not an exclusive Nazi technique. They simply follow the course of Antiochus who "took also the silver and the gold and the precious vessels, also he took the hidden treasures which he found."

Books are Burned Too

The blight of Nazism leaving

in its wake devastation and sorrow reminds us that in the days and old, making away of old of the Maccabees "there was great mourning in Israel in every place where they were." The rule of Antiochus was characterized by the "killing of young men, women and children, slaying of virgins and infants. And (Continued on page 22)

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Like Modern Newspaper

(Continued from page 21)

there were destroyed within the space of three whole days four-score thousand, whereof 40 thousand were slain in the conflict; and no fewer sold than slain."

The throwing of books and sacred writings on a literary funeral pyre is apparently an infamous imitation of the Syrian tactics for "when they had rent in pieces the books of the law which they found, they burnt them with fire."

They had Gestapo organization and torture in those days, too. One reads with mingled horror and admiration of the heroism of that gallant woman who watched her seven courageous sons tortured to death rather than yield to the perverse will of the oppressors. One of the sons spoke and said: "What wouldst thou ask or learn of us? We are ready to die rather than transgress the laws of our fathers." Then the King being in a rage commanded pans and caldrons be made hot and proceeded with torture. This grief-stricken Mother constantly exhorted her sons to be strong. "Last of all after the sons the Mother died. Let this be enough now to have spoken concerning . . . the extreme tortures."

Quisling Then as Now

The Quislings, Lavals and Petains are to be found in almost every age. The people writhed under the oppressive rule of Antiochus' henchmen. Antiochus "appointed overseers over all the people." There were traitors and collaborations carrying on their nefarious activities in the days of the Maccabees. Such a traitor was "Jason, the brother of Onias, who labored under-hand to be high priest, promising unto the King by intercession 303 score talents of silver, and of another revenue 80 talents." And when Jason "had gotten into his hand the rule, he brought his own nation to the Greekish fashion." Menelaus, who succeeded Jason as High Priest, was an extreme Hellenist, a tool of the ruling power, collaborating to the fullest extent with the enemy, "bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast"—one who robbed and despoiled his own people.

The Fifth Column made treacherous advances in the ranks of Israel. There were appeasers, traitors and assimilationists—those who were tempted by the Greek customs, the pagan circuses, and more than anything else, the economic advantages to be gained by cooperating with the Syrians. "In those days went there out wicked men of Israel who persuaded many saying: 'Let us go and make a covenant with the Hellenes.'"

But soon under the dynamic leadership of Judas, these Quislings and collaborationists were to be silenced as the Jewish Commandos fought against the mightiest military power of the age. Mattathias and his five sons had fled to the hills, mobilized Jewish Commando units, formed a Jewish underground to eradicate the Fifth Column and resist the tyranny of Antiochus. The clarion call to freedom was heard throughout the land, "Whosoever is zealous of the law and maintaineth the covenant let him follow me." Many followed Mattathias and his sons to form a little band of Partisans destined to challenge the power of Syria.

The Syrian generals with their well-equipped armies, trained divisions and numerical power, were contemptuous of the resistance that could be offered by this untrained group of Macc-

(Continued on page 23)

Like Modern Newspaper

(Continued from page 22)

bean Commandos. The totalitarian aggressors used a military technique that presaged Hitler's vaunted Panzer divisions. Elephants were bulwarked by strong towers of wood, girt fast unto them with devices,—and thus, these semi-mechanized monsters were used to clear a path through human bodies while the infantry charged from behind.

Antiochus and his generals, however, reckoned without the important factor of morale. Judas heartened his fighting men with the assurance of Divine aid. "For victory of battle standeth not in

the multitude of an host, but strength cometh from heaven." Eleazar was appointed as Chaplain and read from the holy book. Gathered together, the stalwart warriors invoked God's blessing: "Lo the heathen are assembled against us to destroy us . . . How shall we be able to stand against them except Thou, O God, be our help?" "All men therefore praising the Lord," the Maccabees passed the weapons and hurled themselves against the Syrian aggressor. God was their strength, and they achieved victory after victory.

Could be Message for Allies

The Maccabean will and determination for victory offset the

numerical strength of the Syrian regiments. The Maccabees were fighting for a cause—that men might be free, and tyrants defeated. The words of Judas could be uttered to the men of the Allied Armies today: "Arm yourselves and be valiant men, and see that ye be in readiness . . . that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary; for it is better for us to die in battle, than to behold the calamities of our people and our sanctuary."

Chanukah has no relationships to the events of today? . . . When Judas and his followers defeated the Fascist power of those days, 167 years before the

Common Era, they rededicated the Temple for worship, and enunciated the principles of human freedom anew. As the Allied Armies are liberating the oppressed peoples of Nazi Europe, and as the sanctuaries are cleansed and rededicated in Africa, Italy, France, Belgium and Germany, we too offer heartfelt gratitude by saying: "Blessed art Thou, O Lord our God, King of the Universe, who performed wonders for our fathers in those days AND AT THIS TIME."

The wondrous news of liberation and increasing Allied victories gives us assurance of the validity and modernity of Chanukah's theme soong, "Rock of

Ages", reflecting the sentiments in our hearts that

"Yours the message cheering,
that the time is nearing,
Which shall see, all men
free, Tyrants disappearing.

We offer thanksgiving to God, and know that even though the lights of civilization have been dimmed for a time, this Chan-

(Continued on page 24)

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Like Modern Newspaper

(Continued from page 23)

ukah, in the homes of many of the children of Israel, and in the hearts of freedom-loving men everywhere, there is light. "Blessed art thou, O Lord our God, King of the Universe, who has sanctified us by Thy laws and commanded us to kindle the Chanukah light." We pray that the lights of freedom, justice and brotherhood may be rekindled in every land, and that the sentinaries of Democracy may be cleansed and rededicated anew.

How & Whys on Chanukah

Home Observance Explained For Uninitiated

By RABBI SYLVAN D. SCHWARTZMAN

IN December, 165 B.C., the Jews, under the leadership of Judah Maccabee and his brothers, won a signal victory over the forces of the Syrian king, Antiochus. The Jews commemorated the occasion by the re-purification of the desecrated Temple in Jerusalem. Ever since that early day, we Jews have annually ob-

served the date as Chanukah, The Festival of Dedication. The true significance of this holiday is revealed in the circumstances which lay behind the victory of the Maccabees. The Syrians, in seeking to maintain an absolute control over the Jews of Palestine, had demanded that Judaism be eliminated in favor of Greek (Hellenistic) religion and culture. Those Jews who resisted the

Syrian officials were expected, and the Sacred Temple was looted and contaminated by the slaughter of unclean animals. At last, Jewish courage rose to the fore in the form of the little band of Maccabees who fought valiantly against several Syrian armies and eventually wrested the city of Jerusalem from their grasp. In the midst of the continued campaign, however, Judah Maccabee paused to cleanse the Temple and restore it to its former holiness. Thus, for the Jew of today, Chanukah has become a Festival of the triumph of religious freedom, and the occasion for re-dedication

to the principles of Judaism. The celebration of Chanukah lasts for 8 days.

Jewish tradition has ascribed a miracle to the rekindling of the Temple lights after the cleansing by the Maccabees.

THE CHANUKAH legend, only one LIGHTS

According to the cruse of oil, sufficient for a single day's light, was found sealed and pure. But God wrought a miracle for our people and the lamps of the Temple burned for a full eight days. Thus the modern observance lasts for 8 days and is marked by the kindling of special Chanukah lights on each night. The manner in which the Chanukah lights are kindled is as follows: an eight-branch menorah (candelabrum) is used; one candle is placed in the first holder of the menorah (running from right to left) and kindled on the first night; two fresh candles are kindled the second night, three, the third night, and so on until all eight candles are burning the eighth night. A special candle, called the Shammos (servant) candle is used to light the other candles, and the Shammos candle is extinguished each night after serving its function, until the eighth night when it is allowed to burn down. All of this emphasis upon lights led Chanukah to be named "Festival of Lights."

The custom of eating cheese delicacies on Chanukah is an old one. Pancakes made with cheese were used and from this developed the custom of eating **SPECIAL CHANUKAH FOODS** cakes of all kinds on Chanukah, and particularly potato pancakes called "latkes."

(The recipes will be found at the end of this bulletin.) A strange reason is given to explain this custom. In the story of Judith, the heroine, a daughter of the Maccabees, fed cheese to the leader of the Jewish foes; he became very thirsty and consequently drank much wine. When he became drunk, she beheaded him. For this reason, it is prescribed that Jews eat cheese (or potato) pancakes on Chanukah.

All of the family, and particularly the children, should take part in the ceremonial kindling of the Chanukah lights. The blessings **OF THE LIGHTS** may be distributed to different members of the family each night, and the privilege of lighting the candles may be similarly rotated. The light-kindling ceremony takes place before the evening meal on each of the eight nights. The menorah is placed in the center of the table, the proper number of candles are inserted, and the Father lights the Shammos candle. Holding it in his right hand, he recites these blessings:

Bo-ruch A-toh A-do-noi E-lo-hey-

(Continued on page 25)

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Home Observance Explained for Uninitiated

(Continued from page 24)

nu Me-lech Ho-o-lom A-sheer Kid-sho-nu B'mitz-vo-sov V'tzi-vo-nu L'had-lik Ner Shel Chan-u-kah.

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and commanded us to kindle these Chanukah lights.

Bo-ruch A-toh A-do-noi E-lo-hey-nu Me-lech Ho-o-lom She-o-soh Ni-sim La-a-vo-sey-nu Ba-yo-mim Ho-hey-m Ba-z'man Ha-zeh.

Praised be Thou, O Lord our God, King of the universe, who didst wondrous things for our fathers at this season in days of old.

(This Blessing recited only on the First Night:) Bo-ruch A-toh A-do-noi E-lo-hey-nu Me-lech Ho-o-lom Sheh-heh-chi-yo-nu V'keey'monu V'hi-gi-olnu La-z'man Ha-zeh.

Praised be Thou, O Lord our God, King of the universe, who has granted us life, sustained us, and permitted us to celebrate this joyous Festival of Chanukah.

The lights are kindled and the Shammos candle is extinguished and put away for the next night. Then the following blessing and prayer is recited:

Praised be Thou, O Lord our God, King of the universe, for the inspiring truths of which we are reminded by these Chanukah lights. We kindle them to recall the great and wonderful deeds wrought through the zeal with which God filled the hearts of the heroic Maccabees. These lights remind us that we should ever look unto God, whence comes our help. As their brightness increases from night to night, let us more fervently give praise to God for the ever-present help He has been to our fathers in the gloomy nights of trouble and oppression. The sages and heroes of all generations made every sacrifice to keep the light of God's truth burning brightly, so that at last Israel may be a guide to all men on the way of righteousness and peace. Amen.

It is customary to sing Rock of Ages immediately after this blessing. (The words will be found in the special SINGING Chanukah Song-CHANUKAH ster at the end of SONGS this Bulletin.) In addition, other Chanukah songs may be sung at this time, or during the week.

Chanukah evenings are traditionally devoted to games of all sorts. Card-playing is very popular, and solving CHANUKAH puzzles and participating in charades are also customary.

A special "put-and-take" game is played with a Hebrew-lettered top or "dreible." On this top are found the four letters: N (nun) which stands for "nichts" (nothing); G (gimel) standing for "gnatz" (all); H (hey) which stands for "halb" (half); and SH (shin) standing for "shtell" (put). The letters are supposed to derive from the first letters of the Hebrew words: "A great miracle happened there!"

The outstanding night of Chanukah for the children is the Fifth Light on which evening the family presents CHANUKAH Chanukah Gelt GELT GIFTS (money and gifts to the children).

Naturally, the children look forward to the coming of this night. The fun of gift-giving may be prolonged through the medium of hiding the presents about the house and staging a special Cha-

nukah Treasure Hunt, or by visiting relatives and friends and having the children receive Chanukah gifts at each home. A Chanukah grab-bag with gifts for all of the

children's friends is a popular institution, and the children may observe the eight lights of Chanukah in a different home on each evening, with parties and gift-giving on all 8 nights.

Menorahs and candles for Cha-

nukah can be obtained through your Rabbi. Extremely beautiful menorahs, in silver and brass, will add Jewish color and charm to your home and to your enjoyment of the

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(Continued on next page)

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Home Observance Explained for Uninitiated

(Continued from preceding page)

and vary in price from about \$3 primarily Jewish. Suggested for the simpler varieties to con- gifts are: Jewish books, jewelry siderably more for the silver, with Jewish motifs, mezuzahs hand-wrought types. The dreidles (charms), Chanukah menorahs; (tops) made of lead or wood are Jewish book-plates, Jewish etch- very inexpensive and can be or- ings and ceremonial art-objects. dered through your Rabbi. Special These gifts will be greatly appre- Chanukah seals for gift-wrapping ciated by your adult friends as are also obtainable. Gifts for well as the children. Chanukah should, if possible, be The following are the recipes

for Blintzes (cottage cheese pan- cakes) and Potato Pancakes, both traditional Chanukah RECIPES dishes. The Recipe for Blintzes is as follows:

Batter
4 eggs, well beaten
1 cup flour
1 teaspoon salt
1 cup milk

Filling
1½ lb. cottage cheese
2 yolks, beaten
1 tablespoon butter
1 tablespoon sugar

Press cheese through colander, sal to taste, and rest of ingredients. Make the batter by adding the liquid to salt and eggs, stirring in the flour gradually until smooth. Heat heavy 6-inch spider, grease with vegetable fat. Pour only enough batter to make a very thin pancake, tipping pan from side to side to cover bottom. Bake on one side only until it blisters; toss on board fried side up. When a number have been fried in this manner place round- ed tablespoon of cheese mixture in center of each pancake; fold over from both sides, then into envelope shape. Proceed in this manner until all the batter has been used; then just before serv- ing, fry on both sides or bake until a golden brown. Serve hot with sour cream.

The recipe for Potato Pancakes is as follows:
2 cups raw grated potatoes

2 whole eggs
A pinch of baking powder
1½ teaspoons salt
1 tablespoon flour, bread, crumb or matzoh meal
Peel large potatoes and soak several hours in cold water; grate, drain. Beat eggs well and mix with the rest of the ingredients adding a little pepper. Drop by spoonfuls on a hot, well-greased spider, in small cakes. Turn and brown on both sides. Serve with apple sauce.

CHANKAH SONGSTER

1. ROCK OF AGES

Rock of Ages, let our song
Praise Thy saving power;
Thou amidst the raging foes,
Wast our shelt'ring tower.
Furious they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword
When our own strength failed us.

Children of the Martyr-race,
Whether free or fettered.
Wake the echoes of the songs
Where ye may be scattered.
Yours the message cheering
That the time is nearing
Which will see
All men free,
Tyrants disappearing.

2. MO-OZ TZUR

(Rock of Ages, in Hebrew)
Mo-oz tzur y'shu-o-see
L'cho no-eh l'sha-bey-ach

Ti-kon beys t'fi-lo-see
V'shom to-doh n'za-bey-ach
L'eyes to-cheen mat-bey-ach
Mi-tzor ham-na-bey-ach
Oz eg-mor, b'shir miz-mor
Cha-nu-kas ha-miz-bey-ach.

3. CHA-NU-KAH

(Chanukah, the Beautiful Festival)

Cha-nu-kah, Cha-nu-kah
Chag yo-feh kol kach!
Or cho-veev mi-so-veev
Gil l'yeh-led rach
Cha-nu-kah, Cha-nu-kah
S'vee-von sov sov!
Sov, sov, sov, sov, sov, sov
Mah no-eem voh-tov.

4. ONCE AN EVIL KING DID REIGN

Once an evil king did reign,
Our holy temple did profane—
Antiochus! Antiochus! Antiochus!

Then rose Judah, mighty hero
Saved our nation from our foe
Judah Maccabee! Judah Maccabee
Judah Maccabee
He rekindled menorah's holy light
And dispelled the dark of our night
On Chanukah; On Chanukah! On Chanukah!

5. HO-YO HO-YO

(Once An Evil King Did Reign, in Hebrew)

Ho-yo ho-yo me-lech ro-sho, me-
lech ro-sho.
Char-bo cha-doh um-lu-to-sho, um-
lu-to-sho. Mi . . . Mi . . .
An-tee-yo-chus, An-tee-yo-chus, An-
tee-yo-chus.

Kom ish gi-bor, sh-mo-ye-hu-dah,
sh'mo ye-hu-dah.
Hi-tzil ar-tgo zu ha-cha-mu-dah,
zu ha-cha-mu-dah.

Mi . . . Mi . . .
Ha-ma-ka-bi, Ha-ma-ka-bi, Ha-ma-
ka-bi.

6. MATTATHIAS

He struck the traitor to the earth
He raised his sword that all might see;

His words rang like a trumpet blast:

"All who are faithful follow me!"

From near and far all Israel came;

They rallied to his battle cry;

They prayed unto the God of Peace,

And for their Law went forth to die—

To die—and yet today they live;

Far down the centuries flaming see

That beacon-sword; Hear that strong cry;

"All who are faithful follow me!"

Winter Day Camp Set at Kirshbaum Center

The Sunday Winter Day Camp, a recreational activity for boys and girls from 7 to 12, will offering a variety of recreation- open soon at Kirshbaum Center, el activities under the super- vision of capable leaders. Meet- ings will be held every Sunday afternoon from 2:30 to 5:00 p. m., using the clubroom and gym- nasium facilities of the Center. The opening has been set for Sunday, Jan. 7.

Headed by Mrs. Irving New- man, the committee includes the Mmes, Lewis Levy, Meyer Gallin, Sydney Markey, Arthur Fair- banks, Shoolem Ettinger, Ben Prince, Harry Zuckerberg, Har- old I. Platt, Ben Paller, Manuel Segal, J. H. Sandground, Charles F. Efrogmson and A. M. Kulwin.

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PSYCHOLOGIST TO ADDRESS HADASSAH, ZIONISTS WEDNESDAY

LAFAYETTE — Dr. Harriet O'Shea, professor of psychology at Purdue University, will address Lafayette Hadassah and Zionist members Wednesday evening at the Sons of Abraham Synagogue. She will speak on "Rehabilitation of Children from War Torn Areas." Preceding the talk will be the regular meetings of the two organizations, held separately.

New members of Hadassah announced by Mrs. L. H. Pearlman and Mrs. Meyer H. Simon, co-chairmen of the membership committee are the Mesdames Ernest Freeberg, Matt Neuwalt, Aaron Gorbater, H. Katz and Ralph Tekel.

Glass to Give Concert for J.N.F.—Cantor Meyro Glass of Indianapolis will give a special Chanukah concert before the Jewish National Fund Council of Lafayette at 3:30 p. m. Sunday in the Sons of Abraham recreation rooms. Mrs. Jacob Singer, Mrs. Isaac Berkowitz, Mrs. Simon Krushen, Mrs. William Cohen and Mrs. Al Mazor will serve latkes following the concert.

Congregation Women to Sell Bonds—The Ladies' Aid Society of Sons of Abraham congregation will sell bonds at the Main St. Woolworth Store from Dec. 10 through Dec. 16.

Party Chairmen Named—Arnold Zarek and Florence Newmark have been appointed program chairmen for the Young Judea Chanukah party to be held at 2 p. m. Sunday, Dec. 17.

Notes—Mr. and Mrs. Leonard Strauss and daughter, Nancy, attended the wedding of their niece, Ruby Lee Zimmerman to Elliot Cohen at the Broadmoor Country Club in Indianapolis, on Nov. 28. . . . Mrs. Theodore Sommer of St. Louis, and formerly of West Lafayette, has been a guest at the home of Mrs. Herman Zarek and Mrs. Irving Newmark for the past two weeks. . . . Mrs. Harry Kaplan has been dismissed from the Home Hospital, and is now at home. . . . Mr. and Mrs. Louis Nathan, of Attica, have received word from their son, Cpl. Alfred S. Nathan, who recently completed his radar training at Boca Raton field, Miami, Fla., that he is enroute to California. . . . Dr. Cornelius Lanczos, professor of Mathematical Physics at Purdue, has returned to Purdue after doing research for the Bureau of Standards in Washington, D. C., and for Boeing Aircraft in Seattle, Washington.

There are over 700,000 laying hens in Palestine.

Goode, 3 Others Are Awarded DSC

World Wide News Service
WASHINGTON—Rabbi Alexander D. Goode, of Washington, D. C., and three other Army chaplains, two Catholic and one Protestant, have been posthumously awarded the Distinguished Service Cross for surrendering their life belts to other men on a sinking transport at the sacrifice of their lives, it was announced by the War Department this week.

The chaplains were aboard the troop transport SS Dorchester when it was torpedoed off Greenland early in 1943. They made their way on deck and began circulating among the troops, "encouraging them, praying with them and assisting them into lifeboats and life-jackets," the War Department said.

Many of the survivors recalled seeing the chaplains on the forward deck distributing lifebelts from a box. "When the box was empty each chaplain removed his own priceless lifejacket and gave it to another man," the War Department continues.

"The ship was sinking by the bow when men in the water and in lifeboats saw the chaplains link arms and raise their voices in prayer. They were still on the deck together, praying when the stricken ship made her final plunge."

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CARICATURE OF THE JEW RESPONSIBLE FOR MUCH ANTI-SEMITISM, JWV HEAD SAYS
(Continued from page 13) Now look at the Irishman. He is the studious type, rather than is a happy-go-lucky type who loves the jovial devil-may-care.

terously proud of his Irishness. considered oversmart; you will He is a he-man, a man who can much more often hear the phrase hold his liquor and a man who "dumb Irishman" than you will is ready to fight at the drop of hear the phrase "dumb Jew". a handkerchief for what he Now, of course, all Jews are considers his rights. He is not not smart; and all Irish are not

dumb. All Irish are not bolsterous, and all Jews are not timid. All Jews are not radicals, and all Irish are not reactionaries.

Shows Night Club Scene

But by and large, the word "Irish" has good symbol value as compared with the word "Jew" because the world—even the inhibited among us—secretly admire the romantic, swash-buckling and carefree man. I wonder whether this isn't so because the Irishman is more natural; the Jew more repressed. Take a night club scene, any night club anywhere. It will not be long before someone requests the band or one of the entertainers to sing an Irish folk ballad, to sing "My Wild Irish Rose", "The Luck of the Irish", or some such rollicking tune. Everyone will join in the singing; very often it will be a Jewish entertainer who starts it off with an Irish song.

It is very seldom that you will hear a Jewish melody requested. And it is more than likely that if the entertainer chooses a Jewish number that a large number of the Jews present will feel embarrassed.

I don't mean to suggest that the whole problem of anti-Semitism can be solved on such a simple plane, but I do think that when the time comes when we sing our tunes in the same happy fashion as the Irish that the time will have arrived when the caricature of the Jew will have changed in the public mind, and that with the caricature more acceptable to the common man, there will be less receptivity for anti-Semitism.

All of us—particularly veterans—have been disturbed by the continual reiteration of charges of Jews draft dodging, of Jews seeking out soft jobs in the Army, of Jews malingering and such. You don't hear these stories about the Irish, although there is no question in my mind that no more Jews are guilty of unpatriotism than are peoples of any other group. The point is that Americans think in terms of the fighting Irish, because that is the caricature accepted by the American people. Having accepted a different caricature of the Jews, they are more willing to believe the Jews are not among those doing their best at the fighting front.

A good sentimental ballad, or a rousing marching song about the fighting Jews, about our modern Maccabees, and our heroic Davids will do more to change the thinking of the American public on the subject of Jewish participation in the war than does any number of statements on how many Jews there are in the Army or the laudatory comments by this general or that admiral. A good parade of Jewish War Veterans, properly sparked by a lively fife and drum corps, has more symbol value in accentuating Jewish heroism and valor than many of the more intellectual approaches now being used.

We must change the features of the caricature of the Jew, and this can be done only through emotional rather than intellectual devices. In this process, the Jewish War Veterans can play an important role; it is time that Jews recognize this truth.

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Conversation Piece

2 French Widows Overheard in Frank Talk

(EDITOR'S NOTE: A profoundly moving report of a dialogue between two French widows as overheard by JTA war correspondent Bienstock in a Lyon office.)

By VICTOR M. BIENSTOCK
Jewish Telegraphic Agency War Correspondent

LYON, France

THIS is only about a dialogue I overheard the other day in a shabby, dreary office in one of this town's poorer quarters. There a small, weary man, whose wife had been killed by the Nazis and whose ten-year-old son had been deported "to an unknown destination," dispenses relief and advice to his fellow-victims.

The conversation was between two women, both of whom had lost their husbands at the hands of Nazi killers. The elder, about 45, was thin and ill-clad. Her face, seared by lines of worry and sorrow, marked her as one of that pathetic class of the beaten and defeated little people of the world. The other was a young woman of 25 or so, who was distinguished from any other women of her age only by the grim set of her mouth and her challenging, bitter speech. She was a fighter.

The elder woman had come to the relief committee to ask for funds with which to give

her husband a religious burial. He had, she said, been arrested early in August, taken to the Montluc prison and killed in the massacre at the Bron airport only ten days before the advancing American forces had liberated this region.

The younger woman had lost her husband in May. He had been caught by the Gestapo and executed within a few days without trial because he was a Jew. She was there to ask for aid in supporting her two fatherless children. Her wages, she said, wouldn't provide them with the proper food.

Somehow, they got to talking. I didn't hear the start of the conversation and there were many things they said that I couldn't fully understand.

"My man was too young to

die," the older woman exclaimed passionately. "There was so much he wanted to do. And think of it—for four years he managed to escape; for four years he suffered so. And then to be killed like a dog and his body thrown into a pit just when we were all going to be saved."

"He was a good man," she continued reflectively, in a quieter tone. "He worked hard and did the best he could for his family. When we were hid-

ing, he risked his life every day to get us bread. That's how the swine caught him."

"He was a religious man and he believed in God. What good did it do him?" And here the bitterness edged through her voice again. "He suffered and was killed. Where was his God then? He still believed until the days he was arrested—the last day I saw him. He prayed every day. For what good? But he was a religious man and he won't

(Continued on page 30)

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Conversation Piece

(Continued from page 29)
rest happy unless he has a religious burial.

"And think of it," she added. "For four long years he used to say almost every day, 'the Americans will save us. I want to live to see American soldiers in France and to smoke an American cigarette. That's all. To see American soldiers here and to smoke one of their cigarettes.' It wasn't much he wanted, was it? But he couldn't have even that."

She dabbed at her reddened, moistening eyes and the young woman replied impatiently.

"He wasn't so young, your husband," she challenged. "He was 46. He saw his children grow up. He lived a long time. But my man was 28. Only 28. We were young and we had just begun to live. And they took him away and shot him, the father of two little babies."

"He wasn't waiting for the Americans to come and save us. Oh, no. He tried to fight himself. And he wanted to see the French soldiers come here so he could join them. But now he's dead. And all I have of him are some rags and a few little things the Red Cross found and sent to me."

"We were happy once. We

could have been happy again. Now it will never be."

The older woman resumed, in a low monotone, as though to herself, while the other sat staring out the window at the bleak sky and the rain patterns on the window.

Better by Whole Families

"They killed him but they left me to live an empty life. It would have been a mercy to have killed me too. Maybe it would have been better if they had killed us off by whole families instead of leaving some of us to weep our eyes out, living dead. I think maybe their greatest cruelty was not in killing some of us, but in leaving the rest of us alive."

"My husband, God rest his soul, is dead, and it's all over for him. But I have to keep on living and remembering, maybe they planned it that way because that was their greatest crime. That was the worst they could have done."

The little man at the desk had listened attentively. He called her over for her "interview." He took out one of the committee's blank forms and, carefully forming each letter, wrote across the top of it the word "martyr"—for that is how the committee classifies the men and women

who were slaughtered by the Nazis. Their families receive an extra grant above the customary scanty relief allowance.

Then he took the details for the records and wrote a note to the cashier. She would, he explained, receive a monthly allowance and he told her where and how to collect it.

"I don't want charity," she replied brusquely, waving away the proffered not. "I came to ask you to help me give my husband a decent religious burial. You wrote down that we are 'martyrs'. Well, martyrs should not take charity."

Compensation, No Charity

There was a bitterness in her voice that made me feel embarrassed at intruding upon something personal. The little man at the desk, though, quietly explained that it wasn't charity. It should, he said, be considered a form of inadequate "compensation" to those who had suffered the greatest wrongs and an aid in re-establishing the basis of their existence. The committee, he said, couldn't give her the money to re-inter her husband because its resources were so woefully small in comparison to the needs of the living. But he promised to try to arrange her husband's re-burial.

The woman took the slip, thanked him brokenly, and left, bowed and old, the weight of her sorrows oppressively resting on her frail shoulders.

"We will have to do something about it—this one and probably fifty others," the little man said when she had left. "Bread alone isn't enough, and God knows we don't give them much of that. The least we can do is try to give them what peace of mind they can still enjoy."

That's about all there is to the story. I wish I could tell it as it should be told. The sad little man with his own memories and anguish, and those two women. It doesn't amount to very much compared to all the horror and all the tragedy of war, but that half-hour taught me more about the suffering and sorrow of the individual human being than anything I have seen or heard during the last five terrible years.

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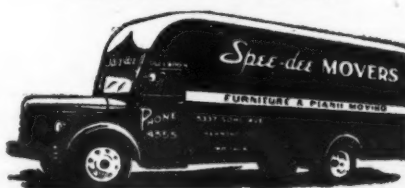
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STATE SOCIETY

Mary Schwartz, Harold Berke To Wed in Dayton

SPECIAL
TERRE HAUTE—Mr. and Mrs. Ben Schwartz announce the approaching marriage of their daughter, Mary, to Harold Berke, Tuesday, Dec. 19 at Dayton, O. The ceremony will be read by Rabbi Louis Witt in his study at Temple Israel, in the presence of the immediate families. Miss Schwartz attended Indiana State Teachers College. Mr. Berke is a graduate of the University of Cincinnati and is aeronautical engineer at Wright Field, Dayton, O.

Beth El Host to Servicemen

Beth El Temple was host for the USO-JWB Sunday night supper last week and a committee, headed by Mrs. Sam Hochman, prepared the supper. Assisting were the Mesdames Emma Sacks, Bertha Fogle, Harry Zuckerman, Bert Goldberg, Sam Halpern, A. Grossman, Fred Haas, R. Kahn, Jaffe, Max Plesser, Frommer, Leo Selig, Jack Solotkin, R. P. Friedman, Joe Klein, I. Rice, Sarah Borman, Nathan Regen, Samuel Fisher, Abe Wild, Harry Larman, Irwin Tamler and Joseph D. Mehlman. Cadettes joined the servicemen after the dinner and remained at the Temple for dancing.

To Serve At Oneg Shabbat

Refreshments will be served at Oneg Shabbat following services tonight at Billings Hospital and Fort Harrison by a committee from the National Service Club of the Workmen's Circle headed by Mrs. Charles Brodsky and Mrs. Sam Satinsky.

Our rabbis also understand this commandment to forbid kissing, embracing or even touching the bare skin of relatives of the opposite sex. This ruling of course applies to non-relatives as well. The high Jewish standard of family purity is thus assisted by preventing the stirring up of sexual passions as far as possible. In this way has Jewish family life been pure and exalted. The Gentile world stands entranced at the pure and devoted home life of the Jew. Unfortunately promiscuous sex relationships are becoming more prevalent within the Synagogue and certainly in our social rela-

Births

FORT WAYNE—Mr. and Mrs. Sam Levin announce the birth of a son.

FORT WAYNE—Sgt. and Mrs. Milton Soloff announce the birth of a daughter.

FORT WAYNE—Mr. and Mrs. Reinhard Lesser, of Chicago, announce the birth of a daughter, Monday, Nov. 27. Mrs. Lesser is the former Selma Liff, daughter of Mr. and Mrs. Nathan Liff of Fort Wayne.

tionships. It seems to be good etiquette when visiting another man's home to kiss his wife. It is certainly against the law and the spirit of the Jewish religion. —Rabbi Herbert S. Goldstein.

Estelle Kravitz, Maurice Shapiro To Wed, Dec. 24

SPECIAL
SOUTH BEND—Mr. and Mrs. Joseph Kravitz, of Chicago, announce the approaching marriage of their daughter, Estelle, to Maurice G. Shapiro, son of Mrs. Nathan Shapiro of South Bend. The ceremony will take place Sunday, Dec. 24.

Morris Gordon and Phil Gordon, of Cincinnati and Chicago were in Lafayette over the week-end, visiting their father, Mr. Moses Gordon, and their brother and sister, Mr. and Mrs. Harry Singer. Mr. Moses Gordon is convalescing from a recent operation.

'Round the State

News Bits from Here and There

CHURCH GROUP VISITS FORT WAYNE TEMPLE

The Youth Group of the Plymouth Congregational Church, consisting of boys and girls of high school age, visited the Achduth Vesholom Temple, where they listened to a talk on Judaism by Rabbi Frederic A. Doppelt. The group showed intense interest.

RABBI'S DAUGHTER TELLS SANTA WHAT'S WHAT

Caroline Doppelt, 4, daughter of Rabbi and Mrs. Frederic A. Doppelt of Fort Wayne, had been pleading with her father to take her to see Santa Claus. When she was approaching Santa, she said, "Daddy, what shall I say?" Her father replied, "Tell Santa whatever you wish." So when Santa opened with "Have you been a good girl? What do you wish to ask of me?", Caroline quickly said, "I want a dolly and a dolly's bed." Santa promised, "I'll see to it that you receive a dolly and a dolly's bed for Christmas," which would have satisfied practically any child. But not Caroline, who exclaimed, indignantly, "But I want my dolly and dolly's bed for CHANUKAH!"

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LAVERNIA MAY SIMMONS
vs.
EARL SIMMONS
COMPLAINT FOR DIVORCE

State of Indiana, Marion County, ss:
In the Circuit Court of Marion
County in the State of Indiana.
No. B35369.

Lavernia May Simmons vs. Earl
Simmons.

Be it known, that on the 27th day of November, 1944, the above named plaintiff, by her attorneys, filed in the office of the Clerk of the Circuit Court of Marion County, in the State of Indiana, a complaint against the above named defendant Earl Simmons, and the said plaintiff having also filed in said Clerk's office the affidavit of a competent person, showing that the residence of the defendant, upon diligent inquiry, is unknown, and the defendant, Earl Simmons, R. R. 1, Franklin, Ky., is not resident of the State of Indiana, and that said cause of action is for divorce and that the defendant Earl Simmons, necessary party thereto, and whereas said plaintiff, having by endorsement on said complaint required said defendant to appear in said Court, and answer or demur thereto on the 27th day of January, 1945.

Now, therefore, by order of said Court, said defendant last above named herein hereby notified of the filing and pendency of said complaint against him and that unless he appear and answer or demur thereto at the calling of said cause on the 27th day of January, 1944, the same being the 21st judicial day of a term of said Court, to be begun and held at the Court House in the City of Indianapolis, on the Monday in January, 1945, said complaint and the matters and things therein contained and alleged, will be heard and determined in his absence.

A. JACK TILSON,
Clerk.

William Zilson,
Attorney for Plaintiff

HOW THE JEWS OF 1860 MET PREJUDICE; NO HESITATION, COWARDICE

(Continued from page 8)

will and friendship for Jews, him just for that reason. He did. When he became President, he have however, many Jewish made many Jewish appointments. friends who accepted his explanation. Yet these orders plagued him. Perhaps a letter which all his life. Even when he ran for Grant wrote to one of them may the Presidency many Jews re- give us a hint of the forces surrounding General Orders No. 11.

He wrote "... at the time of its publication, I was incensed by a reprimand received from Washington permitting acts which Jews within my lines were engaged in..." Rabbi Isaac Mayer Wise gave another clue when he published one of these orders which Grant had received from Washington:

"We are reliably informed that the Jews in the various cities are

buying up the gold to take it to the South to invest it in the cotton ... that should be prevented. You will therefore take measures to prevent it in your department."

Who, in Washington, wrote this letter and the other orders which Grant received in connection with the Jews is not definitely known. But we do know that the naive Grant was very gullible and was prone to accept statements and opinions of his friends which later rocked his presidential career with tremendous scandals, in which he was completely innocent. Obviously there were some people in the government who wanted to implicate Jews in this smuggling. Why?

It has been learned that there were some Jews engaged in this exchange of gold and cotton, as there were many other people. But the crux of the situation was that public scandal broke when it was discovered that various high officers in the government itself including even some members of the Cabinet were also engaged and had actually tried to form a monopolistic ring in this trade to drive out competitors and cut the price of cotton. Evidently they felt if they could use the Jews as scapegoats and drive them out of the business with all the other independents, they would achieve their objective. It is interesting to note that as soon as the General Orders were issued, the price of cotton did go down.

President Lincoln Intervenes

This was the first and only case known in American history when high government officials attempted to blame a whole section of Jewry for the faults of a very small group. But the swift action of President Lincoln and the other really responsible officials of the government quickly frustrated this abortive attempt and the incident was soon forgotten as far as the general public was concerned. In fact, the Jew showed himself so loyal and brave during all the incidents of the Civil War, that he became more and more identified with his beloved country. It was after this war that Jews had one of the finest periods of adjustment and development in the framework of American life.

The Jew, like all other Americans, had no difficulty in getting employment if he wished a job, or pioneering himself and getting a stake in the country's new riches. Certainly there was some discrimination, but the need for men was so great that the Jew could find his opportunity elsewhere.

And when anything did happen, the Jew showed his courage, and was well supported by the better people and the general tradition of American life. In 1855 a Philadelphia newspaper, "The Recorder," claimed that Jews were op-

pressing the working people. They pointed primarily to the contract system in the clothing industry. Unquestionably the contract system was evil and brought about many injustices, and some Jews were to blame. But so were other people. In fact the chief defense in this matter came not from the Jews, but from another newspaper, "The Philadelphia Ledger" which pointed out that if the Jews were oppressing the working people, the Christians were doing far worse, because the statistics showed that the Jews as a rule paid better wages than Christians did.

Boycott Threat Brings Action

In Cincinnati in 1860 this matter became a religious issue. The archbishop of that city actually forbade Catholics from working for Jews, claiming that the Jews did not treat them right. The Jewish leaders of that city did not accept this peculiar action meekly. Headed by Rabbi Max Lienthal they threatened to boycott all Catholic business, if the order were carried out. And this boycott had teeth in it, for Cincinnati at that time had a large Jewish population extremely active in business. But before the battle could get under way, it suddenly ended with the rout of the archbishop. For one of his leading laymen, who in fact had been behind the whole affair, suddenly fled his bank after having embezzled the savings of widows and orphans.

The most brazen economic attack on the Jew occurred in the insurance field in 1867. Suddenly a number of large insurance companies issued secret instructions to their agents not to insure the property of Jews. They claimed that Jews had too many fires. This is an old charge against the Jew, but neither then, nor at any time have statistics shown this to be true. It is one of those libels that occasionally crop up despite proof to the contrary. Of course these secret instructions didn't remain secret long, especially since many of these agents were Jews.

Though the insurance companies quickly saw their mistake and rescinded their orders, it was too late for some of them, for this incident gave an impetus for many Jewish insurance companies which started to flourish. Some of the companies responsible actually soon went out of business. Time and again such rumors spread again about the Jews, but never again did a group of insurance companies accept them as true. Our Jews of former days knew the truth, were not afraid to express it, and did their job well for us.

Of course in these earlier days such attacks and anti-Jewish feeling arising out of economic tension were not common and did

(Continued on page 33)

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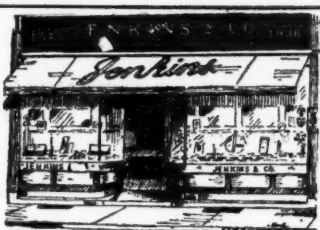
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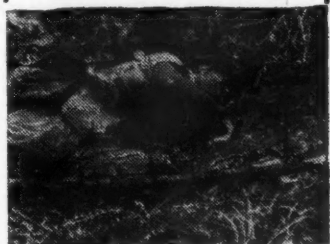
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Detroit to Build \$2,000,000 Hospital; Cite Doctor's Difficulty

Special
DETROIT—Incorporation of the Jewish Hospital Association of Detroit and completion of plans to conduct a drive here in February for \$2,000,000 with which to finance the construction of a modern 200-bed general hospital under Jewish auspices was announced this week.

The hospital is envisioned by Detroit Jewry "as a contribution to the health and welfare of our community."

The decision to conduct a building fund campaign for a Jewish hospital in Detroit stemmed from a survey made in 1938 by Dr. J. J. Golub, noted hospital consultant, on the hospital accommodations available in the city. At that time Dr. Golub recommended construction of a 200-bed general hospital for acute diseases.

His survey disclosed that among the ten largest cities in the nation, Detroit was the only one that had no hospital under Jewish auspices. That was ironic, stated Dr. Golub, when Detroit was numbered in the seven cities of the country that boasted a Jewish community exceeding 20,000.

The committee in charge of the drive declares, "A Jewish hospital in Detroit will counteract the difficulty now being experienced by Jewish surgeons to obtain major privileges in denominational institutions; will provide Jewish atmosphere and dietary laws for the mental comfort of patients and win respect for the Detroit Jewish medical profession as a whole through the advantages offered by a first class Jewish hospital."

How The Jews Met

(Continued from page 32)

not seriously affect Jewish economic life or the general status of the Jew. For the Jew defended himself; he had the support of the great majority of the people and he was generally considered, by reason of his adjustment, his loyalty in war and peace, his probity and morality, a real benefit to our growing country.—The Jewish Layman.

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THE COLUMN WITHOUT A NAME

Rabbi Brickner urged that the Jews again assume the role of religious missionaries which they were forced to abandon in the Third Century—but this time not to the Gentile world, but to their own people. "The future of the Jew in America is conceivable only in religious terms. We cannot survive on a basis of domes-

tic philanthropy or overseas relief. The former is being taken over by social security, and the latter will become unnecessary as Jewish life the world over stabilizes itself. What we greatly need is to begin thinking constructively about the survival of 5,000,000 Jews in America, as Jews and as Americans. If we do that, we will not have to worry so much about anti-semitism because we will be prepared to weather the storm by inner stamina and fortitude, and by our

understanding of our place and function in American society. I would like to see the Union of American Hebrew Congregations, the Hebrew Union College, the Rabbinic and the informed Reform laity make the return of the Jew to Judaism a crusade, a mission."

Declaring that "one of the major tests of our sincerity in fighting this war for freedom is

the help we give in forming a Jewish Commonwealth in Palestine," Professor Francis E. McMahon, of the University of Chicago, added: "It is not sufficient for Christians to be against anti-Semitism. They must be pro-Semitic by fostering the just aspirations of the Jewish people to re-establish their National Home. Anything short of this would be a failure in Christian obligations."

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SOUTH BEND

What to Tell Your Child

How the Intelligent Jewish Parent Acts

By RABBI THEODORE H. GORDON

Readers of The Post should recognize this article by Rabbi Gordon. This is the third straight year of reprinting it. The message it contains is so much needed, and its logic is so binding, that it probably will become a regular feature of our paper annually just before Chanukkah.

IN the life of the American child, December is a happy month, for it brings holiday spirit, parties and presents. To many American Jewish parents, December brings a troublesome problem: whether to pivot these parties and presents about Chanukah, or to reserve them for the date when the community at large is celebrating its Christmas holiday.

This year, as in other years, many Jewish parents will be greatly distressed by the appeals of their children for Christmas trees and Christmas trimmings. Once again, some Jewish parents accede to the pleas of their children, offering any one of a dozen reasons (or rationalizations): To refuse would 1) make the children unhappy, 2) deprive them of something of real charm and beauty, 3) cut them off from celebrating one of America's folk holidays ("the Christmas tree really has no religious signifi-

cance.") 4) give them a sense of "differentness" from their neighbors and playmates, etc.

Those of us to whom Jewish life is meaningful cannot dismiss too lightly the impact of this problem upon a large number of Jewish parents. In home after Jewish home, we have encountered such situations, with children asking for what their playmates have and parents, hopelessly confused in their thinking, proceeding, even with the best of intentions, to scuttle what remains of Jewish value and sentiment in the home.

Since this annually recurring crisis is again at hand, it might be well to examine the problem and clarify a few fundamental points with reference to it.

I

At the very outset it should be made clear that this is a problem of Jewish parents, not Jewish children. . . . The same mother who insists upon child's eating spinach and washing behind the ears is somehow helpless to oppose his whims in the matter of a Christmas tree. The father, who, through the year, is not too con-

cerned with giving his children a full and rich folk experience, becomes suddenly worried lest they "miss out on something beautiful and worthwhile."

In the continuous battle of wits between parents and children, the latter are quick to pick out the weak spots in their parents' line and drive through to their own advantage. Most parents actually invite the request for a Christmas celebration by their own obvious indecision and by their lack of Jewish convictions and loyalties, which children are quick to perceive. Faced with the same brand of parental authority and resourcefulness that they meet in other areas of their home experience, and given adequate substitutes in terms of comparable Jewish ceremonies, children would by no means make a special issue of this particular request. With many Jewish parents, the "Christmas problem" is in the same category as the "sex problem;" the child makes a perfectly simple and normal request (for sex information—or for a Christmas tree), and the parent, who has his own emotional involvements in such matters, attributes unwarranted significance to the whole affair. We point to this not by way of condemnation, but rather in appraisal of a cold fact, that the "Christmas tree problem" arises out of a negative

condition in our parents rather than a positive devotion to our Jewish children to the inherent esthetic qualities of a bedecked and betinselled fir tree.

II

Some parents rationalize their observance of Christmas by maintaining usually with fervor, that Christmas is not a religious but rather a folk holiday. Many of our schools justify their celebrations of Christmas on the same grounds. In this connection we must consider the incontrovertible fact that Christmas is one of the major events in every Christian church program in America. Even our public school celebrations (presumably "non-sectarian") include a "star of Bethlehem" on the tree and revolve about stories of the nativity, etc. Christmas carols are lovely melodies, but their texts are neither general nor secular, but specifically Christian.

Other parents admit the religious foundation of Christmas, but justify its observance by Jews on the grounds of the widespread commercialization of the holiday. It takes on the aspect of a national holiday, they say. Merchants gear their business to it, cities decorate streets and buildings, and hold community contests for home decoration, etc. To this aspect of Christmas, they feel their children have some right.

We would agree that Jewish children need not be forced to shut their eyes to the beauty of Christmas decorations nor their ears to the charm of Christmas carols. Parents might well make a point of taking their children out to see the most beautifully adorned streets and residences of their Christian neighbors. This can be done exactly as children are exposed to many other things of beauty which, for one reason or another, they cannot possess. That Christmas is beautiful does not alter its essentially Christian character nor justify its adoption by self-respecting Jews.

III

In some Jewish homes the Christmas tree is introduced because, parents tell us, the child who wants one and is deprived of it is made to feel that he is different. "We want him to feel that he is an American just like his neighbors and playmates." We repeat the point made earlier in this discussion, that this is a typical parental rationalization having little or nothing to do with the child's attitude. For though children do indeed feel the need for belonging to the group and the urge to conform to its patterns, they learn very early that not all individuals or same pattern. Let these apprehensive parents ask themselves. Do we permit our child to do everything our neighbors' children do? Would we think of letting our child go to the movies every night just because Mary and Johnny do? The basic fact is—and it is a principle that should be made clear to every child at an early age—that families do things differently. Meal times differ; spending money is handled in different ways; regulations vary from family to family as to toys, movies, vacations, bedtime, punishment, etc., etc. There is obviously something peculiar which suddenly impels parents to fit into their neighbors' pattern when the month of December approaches.

Some children will continue to ask for Christmas trees, as they continue to ask for candy before dinner. Reasonable parents, and those who have not lost their sense of Jewish dignity will meet the request with calm and common sense. They will point out, with dignity, that, as Jews, we have our own religious and cultural tradition, that Christmas is, therefore, not our holiday, though the trees and lights and colored

decorations may delight our eyes as well. Such parents will not knuckle under at the first childish protest nor grasp at straws in an attempt to save their children from the inevitable discovery that they are Jews. They will be aware that the "Christmas tree problem" is not a disease but only a periodic symptom of a much more general spiritual ailment.

IV

But what, now, of the child? Will the Jewish child who is denied a Christmas tree fall prey to all these conflicts? Will he resent the Jewishness that deprives him of Christmas gaiety—and Christmas presents? The answer must depend upon the kind of Jewish home in which the particular child may live. If, in exchange for Christmas, the child's Jewishness gives him not one, but eight days of Hanukkah, with Hanukah gifts not once, but on each of the eight nights; and if, in addition, it fills his life with the rich and colorful ceremonies which children love; Shabbat with candles and kiddush, and haddalah in the deepening dusk; the fun and beauty of the Succah; Purim with masks and gregars, and presents; a seder in which he takes part, with questions and singing and afikoman; and, throughout the year, enchanting tales of Jewish heroes and lifting Hebrew songs which children love to sing;—it being Jewish offers these pleasures and satisfactions—adults call them compensation—then to miss out on Christmas as his very own holiday will certainly leave no scar on the child's personality, will create no conflict or complex about being "different" from the majority.

The parent, however, who denies his child a Christmas tree "on principle" and offers nothing in its stead may have genuine cause for concern. Children of such parents all too often are unhappy; they do have a sense of shame about their being different from, which to them means inferior to, their non-Jewish friends.

The question, therefore, is not: To have or not to have a Christmas tree? This is but part of the larger problem of dramatizing Jewish values and making them meaningful in the lives of our children. It is not something that can be accomplished at a regatta ("while standing on one foot"), when the Christmas spirit is already in the air. It is a matter for more sustained thinking and for all-year-round preparation. It involves re-thinking our Jewish ceremonial tradition and, in most instances, re-educating Jewish parents. It means that parents must learn to capitalize every occasion in the Jewish calendar for making Jewishness pleasant and attractive and desirable to their children.

The magnitude of the American Christmas celebration and the power of the commercialized Christmas spirit are a challenge to the integrity and the ingenuity of Jewish parents. Some may prefer to evade the challenge and ignore the consequences. Those of us who value our children's happiness will have to prepare our answer to the Christmas challenge in terms of intensified and beautiful Jewish living through the twelve months of the year.—The Reconstructionist.



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Chanukah Almost Ignored

Scant Reference to Festival in Early Literature

By DR. AARON ROSMARIN

HISTORY tells us that under the reign of Antiochus, surnamed by his flatterers Epiphanes, the illustrious, and by his more candid friends Epimanes, the Madman, the Jews suffered many unspeakable cruelties. He entered Jerusalem, plundered the Temple, desecrated the altar and erected a heathen one in its place, and put to death a large number of the inhabitants.

The Jewish Scriptures were burned, and the reading and the observance of the Torah were forbidden under the penalty of death. Throughout the country his officers forced the Jews to renounce their religion. The martyrs, however, steadfast to the covenant, hid themselves in the mountains, ready any moment to rebel.

In those dreadful days there lived in the little town of Modin, between Jerusalem and Jaffa, the High Priest Mattathias ben Johanan. Mattathias and his five sons, Johanan, Simon, Judah, Jonathan and Elazar, belonged to the active party, which favored a rebellion against the oppressors. An officer of Antiochus visited Modin, calling on the Jews to perform heathen sacrifices. Confronted with the refusal of the majority of the Jews, he asked Mattathias to fulfill the king's order and thus set an example to the others. Mattathias answered: "We will not deviate from our religion right or left." And when Mattathias, thereupon, saw a Jew, who was Hellenistically inclined, approach the altar to sacrifice, he slew him on the spot. Then he, his sons and his followers killed the officer and destroyed the heathen altar.

This was the first signal for the insurrection. Under the leadership of Mattathias and his sons, the rebels traversed the country, destroyed the heathen altars, killed the faithless Jews, as well as the attacking troops of the enemy.

Mattathias Killed

Mattathias, however, died immediately after the outbreak. He was succeeded by his son Judah, surnamed Makabi, the letters of which are supposed to be the initials of "Mi kamocha, baelim Adonai." "Who is like unto thee among the gods, O Lord", which also formed a surname for this family of heroes.

At Bethoron, Emmaus, and Bethsura (166-165 B. C. E.) Judah and his followers, inspired by national enthusiasm, defeated the army of the enemy which outnumbered them. Judah then marched with his triumphant troops to Jerusalem. They destroyed the heathen altar and built a new one.

After the Temple was more or less cleansed, they began with the dedication, which commenced on the 25th of Kislev, 165 B. C. E., the day on which three years before, the cult of Zeus had been introduced in the Temple. The solemnity, which is more of national than of religious significance, lasted for eight days, and its anniversary was instituted among the Jews as a memorial of the restoration of religious freedom. Since then this festival had been called Chanukah, the festival of the Dedication of the Altar, or of the Purification of the Sanctuary.

In hagadic literature, however, no Jewish festival is so scantily dealt with as Chanukah. Rabbinical literature is also silent about Antiochus and his generals. Even Judah himself is scarcely ever mentioned and the name of Maccabee is absolutely unknown.

This paucity of records may be accounted for by the following reasons. First, because the book of Maccabees is not included in the sacred canon; secondly, because glorification of the Maccabean heroism would have aroused the suspicion of the Romans; thirdly, because the Maccabees, who were priests, illegitimately assumed the title "king" which belongs only to the house of David. Besides this, in the strife between the Sadducees and the Pharisees, the descendants of the Maccabees sided with the former. They thus provoked the enmity of the Pharisees whose views are chiefly deposited in the Rabbinical literature and therefore very little reference to the Maccabees

is found in Talmud and Midrash.

According to some Jewish legends the origin of Chanukah is as follows: In order to convert the Jews Antiochus, the wicked, sent a big army, headed by his general Nicanor, to Jerusalem. Arriving there they killed many Jews. They also erected an altar in the Temple, slaughtered a swine and brought its blood into the holy precinct. Antiochus also issued various decrees, each more barbarous than the other. Among them was an act forbidding every Jew, under penalty of death, to have a bolt or lock on his door. The Jews removed their doors altogether and lived for three successive years in fear of thieves, robbers and outcasts.

Seeing that his goal was not attained, he issued another order, that every Jew who owns cattle shall engrave on their horns that they have no share

in the God of Israel. He intended thus to prevent the Jews from eating the meat or using the milk of the animals and to hinder plowing. The Jews sold all their cattle. God, however, caused rams and other clean animals to enter the Jewish houses which were without doors, and the Jews slaughtered them.

Married Life Impossible

Unable to accomplish this purpose, Antiochus prohibited the observance of the law of ritual baths, which made married life for the Jews impossible. Moved by all these and other barbaric decrees, Jochanan ben Mattathias became incensed. He made a dagger for himself, girdled it beneath his coat, went to Nicanor and killed him.

When Antiochus heard of Nicanor's death, he dispatched a big army headed by his general Bagris to Jerusalem. Bagris entered the city, murdered and plundered the Jews. In addition to this, a royal decree proclaimed the abolition of the Jewish mode of worship. Any Jew observing the Sabbath, the New Moon, and performing circumcision would be subject to death. These cruel measures, however, did not in the least prevent the Jews from practicing the religion of their fathers.

In order to be able to observe the Sabbath, many Jews hid themselves in caves. Antiochus sent his army against them. They demanded that the Jews fulfill the King's decree and thus save their lives. But the

(Continued on page 36)

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CHANUKAH ALMOST IGNORED IN EARLY RABBINIC AND HAGADIC LITERATURE

(Continued from page 35)

Jews were willing to die, rather than to profane the Sabbath. The army burned them in the caves.

When Johanan, the son of Mattathias, and his four brothers heard all this, they waged war on the enemy. They destroyed the entire army of Antiochus and only its general, Bagris, and a few others could escape death. Reaching Antiochus, Bagris advised Antiochus to mobilize the entire Empire since the Maccabees were "swifter than eagles and stronger than lions."

At the head of a thousand and eighty myriads of troops, Bagris, the wicked, besieged Jerusalem. Entering the city, he desecrated the Temple.

The tyranny of Antiochus aroused the religious consciousness of the Jews which result-

ed in the revolution led by the Maccabees. Mattathias could no more assuage his wrath and he organized resistance. He said to Hasmonai: "You and your sons, and I and my sons are twelve, corresponding to the twelve tribes. Let us therefore fight, for I trust in God that He will perform miracles for us."

Aided by God

The Maccabees fasted, put on sack-cloth and began to fight the enemy, slaying a tremendous number of them. God seized seventy guardian angels of the nations, perforated them with an awl of fire and said to them: "Each of you shall slay the warriors of your nation, and should one of them escape, I will take your life instead." The Angels thrust the arrows of the war-

riors of Antiochus into their hearts. They also stripped every slain Chief and brought the spoil to the Jewish homes, for the Jews themselves could not despoil them on account of the vast number that had been slain of the enemy. The Jews thus destroyed the armies of the enemy, and Bagris they burned.

After having defeated the army of the enemy, the Hashmonites entered the Temple which was profaned by the enemy, and cleansed it. While looking for consecrated oil to light the lamps, they found, in the pit by the side of the altar which existed from the six days of creation, one flask of oil, sealed with the ring of the High Priest. This contained oil just for one day, but by a miracle it lasted for eight days. They also found eight spears of iron which they fixed so that they could light their lamps upon them.

And so, since the year 165 B. C. E., the Jews all over the

world annually celebrate, with mirth and joy, Chanukah, the "Festival of Illumination". On the eve of the twenty-fifth of Kislev we light one lamp, adding every evening, for eight days in succession, one lamp, more light, following the school of Hillel and not that of Shamai (to display eight lamps on the first night of the festival and to reduce the number on each successive night by one.)

The Abyssinian and the Indian Jews do not observe this festival, since they left Palestine before the Maccabean period.

Amended Palestine Resolution Passes

Jewish Telegraphic Agency
WASHINGTON—The House of Foreign Affairs Committee this week approved the Compton-Wright Resolution on Palestine. The bill as amended provides that: "The United States use its good offices to the end that the doors of Palestine shall be opened for free entry of Jews into that country and that there shall be full opportunity for colonization so that the Jewish people may ultimately reconstitute Palestine as a free and democratic commonwealth."

Taken out of the bill was a phrase declaring that the United States should "take appropriate measures" to ensure the opening of the doors of Palestine and the term "Jewish" as a description of the "free and democratic commonwealth." Both amendments were termed "insignificant" by sponsors, who hailed the committee's decision to take the Palestine resolution from the pigeon-hole in which it was placed last May after military advice to "postpone action for the time being."

In the Senate Foreign Relations Committee, Palestine resolutions introduced by Senators Wagner and Taft were brought up for reconsideration, but it was decided to postpone action until the next meeting of the committee.

Rep. Sol Bloom, chairman of the House Foreign Affairs Committee, said "I shall make every effort to see that the bill is passed on the floor of the House during this session." The bill must get a ruling from the Rules Committee before it can be considered on the House floor, but Reps. Wright and Compton, co-sponsors, both declared they anticipated no difficulty in getting a rule. "I don't see any reason why it can't be passed this session before adjournment," said Wright.

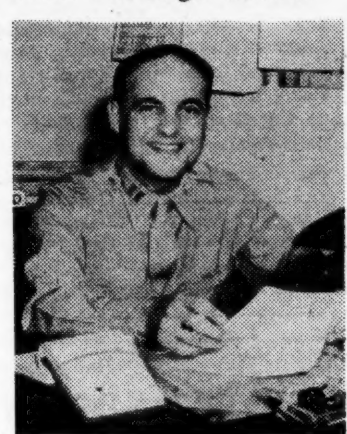
Well-informed circles here are of the opinion that, in view of the pro-Palestine commitments of both major parties and their standard-bearers, there is reason to believe that the bill will be passed during this session of Congress.

Magician to Entertain At Chanukah Party

Bob Hansen, boy magician, will entertain children attending the Chanukah party at 2 p. m., Sunday in the Kirshbaum Auditorium. Other entertainments will consist of games, songs, and a Chanukah grab bag exchange. All Jewish children of the community up to thirteen years invited to attend.

Assisting with the arrangements for the affair are Mrs.owitz, and Mrs. Abe Jaffe. Each Robert Curl, Mrs. Arthur Krakchild will bring a 10c gift for the gift exchange. The Chanukah lights will be kindled by several of the children, and appropriate songs of the season will be sung.

Rises Through Ranks



Capt. Edward P. Cohn, of the Medical Administrative Corps, former president of the Indianapolis B'nai B'rith, has risen to his present rank from that of private since his induction in 1941. He has been stationed at Camp Grant, Ill., Camp Bowie, Texas, Carlisle Barracks, Pa., (where he took his officer's training), and Menlo Park, Calif., and is now at Camp Barkley, Texas, awaiting reassignment.

COMPLAINT FOR DIVORCE FRANCES W. JOHNSON VS. ROBERT BRUCE JOHNSON

State of Indiana, Marion County, ss.—In the Superior Court of Marion County, in the State of Indiana, No. B-34990. Be it known, that on the 9th day of November, 1944, the above named plaintiff, by her attorneys, filed in the office of the Clerk of the Superior Court of Marion County, in the State of Indiana, a complaint against the above named defendant, Robert Bruce Johnson, and the said plaintiff having also filed in said Clerk's office the affidavit of a competent person, showing that the residence of the defendant, upon diligent inquiry, is unknown, and the defendant, Robert Bruce Johnson, is not a resident of the State of Indiana, and that said cause of action is for divorce and that the defendant, Robert Bruce Johnson, is a necessary party thereto and whereas said plaintiff having by endorsement on said complaint required said defendant to appear in said Court, and answer or demur thereto on the 8th day of January, 1945.

Now, therefore, by order of said Court, said defendant last above named is hereby notified of the filing and pendency of said complaint against him and that unless he appear and answer or demur thereto at the calling of said cause on the 8th day of January, 1945, the same being the 6th judicial day of a term of said Court, to be begun and held at the Court House in the City of Indianapolis, on the 1st Monday in January, 1945, said complaint and the matters and things therein contained and alleged will be heard and determined in his absence.

A. JACK TILSON, Clerk.

Florence Thacker,
Attorney for Plaintiff.
11-24-3.

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Strictly Confidential

By PHINEAS J. BIRON

You Should Know

One of the most notorious anti-Semitic organizations in this country today is the Blue Star Mothers, with headquarters in Philadelphia. . . . Headed by Mrs. Katherine Brown and Mrs. Lillian Parks, this group carries on an intensive anti-Jewish and anti-Negro campaign. . . . Periodically these women play host to Gerald L. K. Smith. . . . The Blue Star Mothers are very helpful in the distribution of anti-Jewish literature. . . . Their pet reading-matter is a pamphlet, entitled "Believe It Or Not," the main feature of which is a "documented" story to the effect that President Roosevelt is a Jew. . . . On the other side of the ledger is the news from New Orleans that the AFL convention there has passed a resolution demanding the outlawing of anti-Semitism and pledging support for the National Committee to Combat Anti-Semitism. . . .

Jewish News

Sir Alexander Korda, Britain's outstanding movie producer, is considering making a film about Jewish Palestine. . . . The plan for a new, coordinated Jewish reconstruction effort, now known as the J.A.R., in which the Joint Distribution Committee, the American Jewish Congress and the Jewish Agency for Palestine would participate, is meeting stormy weather. . . . The Brith Trumpeldor of America is now publishing a monthly called Betar. . . . Its first issue, just out, features an article by Z. Propes, the editor, declaring that the youth of Palestine is fed up with the way British officials treat the Jews. . . . Propes writes that it is not unusual for British police personnel in Jewish districts of Palestine "to address Jews as 'bloody Jews' or to annoy them publicly with the Hitler salute". . . . Van Paassen's answer to the libel charge is that what the Bergson group describes as libel actually is the truth. . . .

Arab-Jewish Relations

If you want to know what Arabs really think of Jewish achievements in Palestine, as against the public statements of Arab politicians, just ask anybody connected with the Hadassah Hospital on Mount Scopus, Jerusalem. . . . Mrs. Rebecca Shulman, wife of the Zionist Emergency Committee's public relations chairman Herman Shulman, and in her own right an active Hadassah worker of long standing, tells us of an Arab sheik who, requiring medical treatment, invaded a British-operated hospital in Jerusalem with a full entourage of wives, children and servants. . . . While still in the lobby he stopped, looked around in a puzzled way, and asked an attendant: "Is this the Hadassah Hospital?". . . . When he was told that this was a government hospital he turned around and marched right out again, retinue and all, and headed for the Hadassah-operated institution on Mount Scopus. . . .

Books and Authors

The National Council of Palestine (Vaad Leumi) has appointed a staff of editors to prepare material for inclusion in the Jewish Black Book which the American Committee of Jewish Writers, Artists and Scientists, the World Jewish Congress, the Jewish Anti-Fascist Committee of the USSR and the Vaad Leumi are publishing jointly. . . . The late Reuben Brainin's diaries, which were not to be published until five years after his death, are now being prepared for publication after the war. . . . Ossip Dymow, the distinguished author, is still ailing. . . .

Drama Dept.

Too bad about the Fritz Kreisler operetta, "Rhapsody". . . . All the critics agree that the libretto is a handicap even the tuneless Kreisler music can't overcome. . . . Henri Bernstein, the French dramatist, who is now in this country, was delighted to learn recently that his Paris theatre, which the Nazis had confiscated, has been returned to him. . . . Have you heard of the new comedy hit "Harvey," the play about an imaginary 5-foot-6 rabbit? . . . Well, the gag along Second Avenue is that the Yiddish version will be called "Hymie," and will feature an invisible 6-foot-6 matjes herring. . . .

About People

Mme. Anna Nordau, widow of the immortal thinker and leader Max Nordau, has just received the news that her Paris apartment at 14 Rue Henner is intact. . . . Which reminds us to tell you that Max Nordau's granddaughter, Claudie Nordau Gruenblat (Maxa Nordau is her mother) is our choice for the title of outstanding women of the year. . . . Though "woman" is perhaps a bit premature, since Claudie is only fourteen. . . . But in the course of this year she has published poems in French and has painted a number of really fascinating canvases and, amazing though it seems, even murals. . . . Bill Ziff, the publisher and author, whose latest book, "The Gentlemen Talk of Peace," is creating a furore in diplomatic circles, started his career at the age of seventeen with a job as cartoonist on a Chicago newspaper. . . .

HERE 5 YEARS, 18-YEAR-OLD REFUGEE, ONE OF H. C. HIGH'S MOST POPULAR STUDENTS

Special LEXINGTON—What an extraordinary young emigre can accomplish in five years is exemplified by Peter Geiger, who has just observed his eighteenth birthday. Peter will graduate at the Henry Clay High School in January, and was just initiated in the Honor Society. He is president of the Spanish Club of which he has been a member for two years, is treasurer of the Quill and Scroll, is associate editor of

Washington Hears Dies Has Book For Publication

BY HERBERT J. SELIGMANN

Jewish Telegraphic Agency WASHINGTON, D. C.—

Having tasted the rich red meat of public office, public acclaim and a certain degree of power, Senators Robert R. Reynolds, Gerald P. Nye, and Reps. Martin Dies, Hamilton Fish and Stephen A. Day, may be expected to try, somehow, to gratify the appetite which grew by what they fed on.

In at least the case of one of them, Mr. Dies, there are indications that he will continue to claim if not achieve public attention. There are Washington rumors circulating of a farewell speech Mr. Dies has the intention of delivering. And there are more than rumors concerning a book which Mr. Dies has in manuscript form.

It requires no great feat of the imagination to predict what the tenor of such a book might be, what groups in the population the author would single out for denunciation and innuendo in it, what kind of charges and accusations the book might serve as a vehicle for.

What is there to prevent some of the dissident forces in the United States from making common cause? Certainly, the just-past election laid the ground for unpleasant coalitions. Reaction and anti-Semitism have of old been bedfellows. Their close association was demonstrated anew in the election campaign of 1944.

The use of religious and of "racial" innuendo may be an importation from unhappy old Europe. They may bear the taint of Hitlerism, of the Nazi-fascism which the armies of the United States are now seeking to uproot and destroy. But seeds of this ill are only too ready to sprout and grow in any prepared soil. And the process of preparing the soil for them is very like the process which a good many of the campaign orators and some of the candidates for office indulged in this year.

2 Anti-Terrorists Get 7 Year Terms

Jewish Telegraphic Agency

JERUSALEM—Two Palestine Jews were sentenced to seven years imprisonment for illegal possession of arms, although evidence brought out at their trial indicated that they were members of a self-defense organization opposed to the terrorist groups.

The two, David Salomon, 23, and David Epstein, 24, were found guilty by a military court of possessing five revolvers, 16 hand grenades and 251 bullets. When arrested, both men had revolvers on their persons, but denied ownership of the additional arms, which were discovered by the police. They said that they needed the guns to protect their settlement, a Hashomer Hazair colony near Beth Dejen from armed bands.

A member of the Jewish Agency's defense department, testifying in their behalf, revealed that since their arrest police have agreed that the colony required protection and have allotted eight rifles to it. Eliahu Golomb, Histadruth leader, pointed out to the court that the defendants had surrendered voluntarily although they had been freed from police custody by residents of the settlement. The court recommended that they be given "special treatment." The sentences are subject to approval by the General Officer Commanding in Palestine.

CONTRIBUTE BLOOD FOR REPLACEMENT OF THAT USED BY OUR MEN IN SERVICE



Between You and Me

By BORIS SMOLAR

NOT all Zionist leaders are happy about the text of the Palestine resolution passed by the House Foreign Affairs Committee. . . . Some feel that the changes in the text made by the Committee in passing the resolution weaken the statements on Palestine made by both the Democratic and Republican parties at their conventions in Chicago. . . . It can now be revealed that the State Department advised important Zionist leaders against pressing for the passage of the Palestine resolution by Congress at the present time. . . . —And there were good reasons for this advice. . . .

WASHINGTON SIDELIGHTS

Most of the Zionist leaders agreed with the views of the State Department. . . . Congressman Sol Bloom, chairman of the House Foreign Affairs Committee, thus sprang a surprise upon the State Department when he had the Palestine resolution passed with modifications which are not at all to the liking of some Zionists. . . . Moreover, the passage of the resolution at present, and in its modified form, was against the explicit wishes of President Roosevelt. . . . —It was expected that the resolution would remain pending for another five or six months, until the fall of Germany which experts believe will occur in the Spring. . . .

The Emergency Conference of the World Jewish Congress in Atlantic City has shown that there is at least one Jewish organization in which there is no internal friction. . . . If differences of opinion exist among the leaders of the World Jewish Congress, they were not displayed at the conference. . . . There were different views with regard to the question of whether the Congress should organize in the United States, a relief agency competing with the Joint Distribution Committee, but the differences on this question were compromised. . . . The World Jewish Congress will probably raise more money in 1945 in the Latin American countries. . . . And the secret ambition of some of the leaders of the Congress is to get a substantial slice of the reparations which Jews may get from the defeated Axis if a central coordinating body for Jewish relief and rehabilitation is formed. . . . The importance attached to the World Jewish Congress by Washington, was evidenced at the Atlantic City conference by the fact that several important branches of the U. S. Government sent unofficial observers to the gathering. . . . Few delegates knew that the proceedings of the conference, as well as of the various commissions set up during the sessions, were closely watched by government officials. . . .

POLITICAL TRENDS

The question of whether the system of Kvutzath, cooperative farming, which now exists in Palestine, could be applied in the United States and in areas of post-war settlement outside of Palestine, is discussed in "Cooperative Living in Palestine," just published by the Dreyden Press. . . . The author of the book, Henrik F. Infield, a Vienna sociologist, lived in the cooperative settlements in Palestine and observed day-to-day activity there. . . . He is the director of the Rural Settlement Institute, a research organization, formed by Edward A. Norman, for the purpose of encouraging the establishment of cooperative communities. . . . He finds that in Palestine the Kvutzah endured because its membership accepted privations and still tolerate a relatively low standard of living. . . . Will persons in settlements, either in the United States or even in other lands, be so compliant?" he asks. . . . The book would be a very valuable study, had the author displayed a little more accuracy in checking his facts. . . . Although he lived in the Kvutzah in Palestine, his book is full of so many mis-statements that we do have no sufficient space in this column to enumerate them. . . . It is a pity that the volume was not edited by experts prior to being published. . . . A revised and carefully-edited edition can serve a very useful purpose for students of cooperative living. . . .

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Hebrew Union College President Opposed to U. S. Jewish U.

To the editor,

The project of a distinctive Jewish university in the United States, similar in every way to Notre Dame University of the Catholic Church, or the various Wesleyan colleges and universities of the Methodist Church, has been advanced publicly from time to time in recent years. The reasons usually advanced in support of the project are the following:

(1) Only by such a university is it possible to guard against anti-Jewish discrimination in American colleges and universities, particularly with regard to admissions, and especially admission to medical colleges;

(2) Such a Jewish university would be a concrete expression of Jewish religious and racial distinctiveness. Catholics and Protestants have colleges and universities of this type, so why should not we Jews also?

(3) Through such a Jewish university we would be enabled to make a special contribution to American education. The underlying assumption is that we would of course build up a Jewish university of outstanding merit and unique distinction which would reflect creditably upon the Jewish community of America and would enable it to give something distinctively Jewish to the content of American civilization. This would of course be a contribution distinctively Jewish and of such manifest value that our non-Jewish neighbors would feel deeply grateful to us for it, and we in turn would feel correspondingly proud and elated and believe that thereby we have justified our distinctive group existence. Such a university would operate of course with an overwhelmingly Jewish Faculty and student body.

These are the prevailing arguments in favor of a Jewish university in America. Each of these arguments is specious and misleading.

That there is probably some anti-Jewish discrimination in our colleges and universities is hardly to be denied. Certainly, however, it is less in range, extent and quality than it is in general social and economic life in this country. It is an incidental circumstance and altogether contrary to the fundamental principles of American democracy. The elimination of this condition is not possible through yielding to it and accepting it as a fact, but only in protesting and contending against it.

That this discrimination is particularly manifest in the admission of Jewish students to, or their exclusion from medical colleges is beyond question; but this is due merely to the fact that an extremely large and even disproportionate number of young, capable and devoted Jewish men and women aspire to become physicians out of all proportion to the actual size of the Jewish community in America. Even were a Jewish university with a large medical college to be established, the problem would still not be solved by any means.

That Catholics and Protestants have their own denominational colleges and universities is no reason whatever for the establishment of a Jewish university of the same denominational character. It must be remembered that practically all these denominational colleges and univer-

sities were established many years ago, in the early stages of advanced education in America and before the inauguration of state or municipal colleges and universities. The present trend in higher education is away from denominational colleges and universities in the direction of state or municipal institutions.

Almost all our colleges and universities of highest rank which began as denominational institutions, such as Harvard, Yale, Princeton, and even Chicago, have almost completely lost their denominational character. It survives only as a vague memory and exerts no influence whatever upon the denominational life of the respective religious communities. This condition does not apply as completely to Catholic universities. But it must be borne in mind that Catholic universities are an integral part of the general Catholic program of education, the logical supplement to the institution of parochial schools, all designed of course to enforce a program of religious, and with it incidentally of social segregation. Do we Jews want that? If we do, then we should begin as the Catholics do, with a system of Jewish parochial schools and only advance therefrom ultimately to a Jewish university or universities, and not proceed from the top downwards.

It is unquestionably true that Judaism has something to contribute to American civilization and to world civilization, in fact has very much to contribute. That is our true source of pride and our basic reason for our continued existence. But

Need Less Rabbis, Writer Says, Taking Exception to Editorial

To The Editor:

Your editorial "Need New Congregations All Over" recalls the sensational front-page bold headline of a large city newspaper about twenty years ago "Jews To Seek Converts" to replenish the ranks thinned by those who have fallen by the wayside. This headline was a quotation from a speech delivered by a prominent rabbi at a convention of the Central Conference of American Rabbis held in Cincinnati at that time. A writer in the Point of View column a few days later asked the question, "Have Rabbi so-and-so and his flock absorbed so much of their religion that they must seek an outlet for the oversupply?"

The same is true of your editorial about the need for new congregations. Are they all so filled up that we need new congregations to take care of the overflow? You state the need is for new congregations to satisfy those who need a different kind of congregation to satisfy their different viewpoints and also, to have pulpits for the many returning Rabbis now in the service.

Let's take your own city of Indianapolis, for example. There is a Russian shul, a Polish shul, a Turkish shul, a peddlers' shul, a Reformed temple, a Conservative congregation and a few other kinds whose names I do not recall offhand. What others are needed?

You are shocked at the open

this contribution is to be made in the field of religion and of social ethics and human relations, and not specifically in the field of education. Knowledge is universal in character, not nationalistic nor separatistic nor particularistic. Correspondingly, education in its truest and finest aspects is universal, not denominational. We have eminent Jewish scholars in all fields. But except insofar as it pertains to Judaism and the Jewish people themselves, there is no specifically Jewish education which should require here in America a Jewish university as its medium of expression.

Furthermore, where would be the sense or the justification for imposing another costly Jewish institution upon the American Jewish public? Are we not already carrying a very heavy burden for the maintenance of indispensable Jewish institutions and movements, both in this country and throughout the world? Many of these institutions and movements, despite the imperativeness of their nature, receive totally inadequate support. To inaugurate and maintain a Jewish university of such outstanding character and upon such a scale that we Jews would have every reason to be proud of it would necessitate an initial expenditure of many millions of dollars and an annual outlay for maintenance of other millions of dollars. What purpose would be served thereby other than as a sop to our separatistic, isolationist Jewish vanity?

Such a Jewish denominational university would be a monument to Jewish separatism and isolationism in America. It would divide us further from our fellow-Americans and mark us as a distinct, voluntarily separatistic group. It would lend further argument and justification to anti-Semitism and its program.

Is all this what we American Jews wish for ourselves and for America?

JULIAN MORGENSTERN
President,
Hebrew Union College.
Cincinnati, O.

This Letter Renders The Post Speechless—Hence No Heading

To The Editor:

Yesterday our Temple Board of Trustees held its monthly meeting and voted to send a four month's blanket subscription to The Jewish Post to every household in our congregation. I am enclosing, therefore, a mailing list of our congregation and asking you to kindly enter these names for the 4-months subscription, and I would appreciate it if you would kindly send me the bill so that I may remit prompt payment.

Needless to say, I am personally delighted with the action of my Board of Trustees. For a long time I have felt that members of congregations generally were out of touch with Jewish affairs, and within recent years, when issues in Jewry have been so vital, the masses of our people have been ill-informed on the matters that must inevitably shape their destiny.

Conscientious Rabbis, it is true, have from time to time tried to enlighten their laymen from the pulpit and through bulletins, but coming without adequate preparation for digesting such current information, discussion and editorializing have fallen upon deaf ears. Laymen soon found themselves swimming in a vast sea of organizational names, platforms and programs without any continuity which alone could have provided the much-needed clarification.

Those of us who have come to know The Jewish Post have recognized its splendid coverage, week-to-week, of the important

Jewish happenings. But what is more, its stimulating editorial comment, its weekly features and its letters to the editor give a well-rounded interpretation to that news which should encourage lay thinking and form intelligent opinions upon the facts. The Post is the only medium in modern American Jewish life that I know of which give us an answer to a very serious lack in adult Jewish knowledge.

I hope that a brief taste of The Post will prompt my entire membership to make it their "must" for weekly reading so that when their subscription falls due, they will voluntarily want to continue.

I hope, too, that this act on the part of my Board of Trustees will serve as a measure of encouragement to you, the Editor, and to the staff of The Post, to continue to publish your newspaper with the same sense of responsibility for the well-being of Israel which shines so conspicuously throughout its pages.

This gift of the Board of Trustees is, incidentally, a Chanukah present to our membership. I should appreciate it if you would kindly let me know in advance when you plan to begin this 4-months subscription so that I might write a personal note to my congregants informing them of this fact.

With kindest personal regards and best wishes, I remain

SYLVAN D. SCHWARTZMAN
Rabbi,
Cong. Children of Israel
Augusta, Ga.

Rev. Birkhead Sees No Reason Against a Jewish University

To the editor,

Since there are numerous Protestant colleges throughout the country and since the Roman Catholic Church has also many colleges and universities, I see no reason why there should not be a Jewish university.

I believe that such a Jewish university should be established on a broad academic basis similar to, shall we say, Notre Dame University and Northwestern University. To establish a Jewish university and then special-

ize only in Jewish subjects would, it seems to me, be a strategic blunder. After all there are the Jewish theological seminaries, Yeshiva schools and similar institutions which exploit Jewish subjects. A Jewish university, to be a success, should also make no distinction with regard to race, creed or color in its faculty and student body. It might set an example to our colleges and universities which now have quota systems or which in other ways discriminate against individuals of certain races and certain religions.

Yours for the democratic way of life,

L. M. BIRKHEAD
Friends of Democracy, Inc.
New York, N. Y.

26,630 in Service 268 Dead - B'nai B'rith

WASHINGTON, D. C.—Of the 26,630 members of B'nai B'rith, Aleph Zadik Aleph, B'nai B'rith Girls and Hillel Foundations, serving the armed forces, 268 have been killed in action or are missing in action, 258 have been decorated and 45 are prisoners of war, Henry Monsky, president of B'nai B'rith announced this week.

Argentine Jews Set \$250,000 Relief Goal

Jewish Telegraphic Agency
BUENOS AIRES—A 1,000,000 peso (\$250,000) campaign to raise funds for the relief and rehabilitation of Jews in liberated European territories was proclaimed here this week by the Council for Jewish Aid to War Victims. All funds will be expended through the Joint Distribution Committee.

Of the 90,000 Jews in Greece before the war only 8,000 remained, it was estimated by Jewish leaders.

K. T. F.

Louisville, Ky.

I Think as I Please

By MRS. CARL ALPERT

On the Threshold of a New Zionist Era

THE suggestion made in this column in recent weeks, to the effect that the Zionist movement in America undertake a program of active participation in Jewish communal life in this country, has met with a widespread and gratifying response. Dr. James G. Heller, among others, writes of his general agreement. "The Zionist Organization has for years been so busy with its simpler and more rudimentary tasks, that it has not been able to move toward the problem of communal leadership, communal organization, and the character and extent of Jewish education," he comments. "I believe it has now come to the time when it should emerge from its first period into a time of much more comprehensive activity. . . ."

Membership in the Zionist Organization is too cheaply sold on a philanthropic basis. Insufficient emphasis is laid on self-fulfillment, on personal participation in the tasks of reconstitution of the peoplehood of Israel. Such reconstitution, it should be pointed out, must take place in the Diaspora, as well as in Palestine, and failure to work actively toward this end may eventually mean the erection of a strong Jewish State in Palestine, at the expense of Jewry elsewhere, which will have failed to develop adequately its own consciousness and confidence.

There are many tasks yet to be done for Palestine, much political work to be undertaken, considerable funds to be raised, yet it is within the predictable future that Palestine's Jewry will be sufficiently strong to carry on the major portion of its own work. Indeed, it is necessary for the healthy development of agencies and institutions there that the Yishuv itself be made self-reliant. In its own field of activity, for example, the Hadassah organization discovered that philanthropic coddling of certain operations in Palestine led to a state of perpetual dependence, reminiscent of the mood and spirit of the early colonies in the days when Baron Rothschild's well-meaning assistance caused a degeneration in the pioneering and enterprising zeal. We must beware of thinking of Palestine as a perpetual W.P.A.

The time is not far off, too, when Palestine's Jews will resent the leadership from abroad, the suggestions and advice, however well meaning, from Zionist leaders in other countries. We must be prepared for this, and should welcome it, as a healthy sign of the self-reliance we are seeking to build in the Yishuv.

We proclaim that American Jews will benefit from the existence of a Jewish State in Palestine, but we must not forget that this benefit will not follow automatically. The cancers growing on the body of American Jewry will not be headed merely by exposure to the long distance rays of the Palestine sun. There must be prompt, effective and constant care by the same organizations which presently operate on the theory that American Jewry will be saved vicariously by the ipso facto presence of a thriving Yishuv.

It is not so. Zionists, and the Zionist organizations, must embark on a full scale program designed to reconstruct American Jewry. The Zionist influence, characterized by its optimism in Jewish life, its positive sense of values, its revitalization of lore and learning, its essential democracy, must permeate every phase of Jewish life in America. Then will American Zionism emerge from what Dr. Heller has called "its first period," and enter upon its next fruitful era.

Climbs on Nazi Tank

Jewish Officer Uses Pistol to Kill Crew

Special
NEW YORK—Lt. Col. Bertram N. Sheff, 31, of New York City, knocked out a German armored car with a 45-caliber pistol during the Fifth Army's drive near Ostia, in Italy. For this extraordinary heroism, he has received the Distinguished Service Cross, personally presented to him by Lt. Gen. Mark Clark, 5th Army Commander. He holds, in addition, the Bronze Star, Purple Heart and Oakleaf Cluster.

Lt. Col. Sheff, a regimental staff officer, was conducting a motor reconnaissance when, on rounding a curve, he found himself face to face with an enemy armored car. The Colonel's jeep and the enemy car halted within three yards of each other, and the Germans opened machine gun fire.

Lt. Col. Sheff leaped out of his jeep and climbed on top of the armored car. Then he emptied his clip into an open port.

Sheff thought the crew had been killed. When he jumped down, however, he discovered that the car was moving. The driver was still alive.

Reloading, Sheff once again climbed to the top of the armored vehicle and emptied his pistol. The car stopped. This time, its occupants were all dead.

Lt. Col. Sheff was wounded twice in action while commanding his battalion on the Italian front.

J.W.V. Head Elected War Vet Chairman

Special
NEW YORK—Archie H. Greenberg, National Commander of the Jewish War Veterans of the U. S., was elected chairman of the National Council of American Veteran Organizations, co-ordinating veterans council composed of the Commanders of the Veterans of Foreign Wars, the Disabled American Veterans, the Catholic War Veterans, the Legion of Valor and other veteran groups. It is the first time that a Jewish War Veteran member has been so honored.

"Basic Principles" Framer Dies in Houston

Special
HOUSTON, Tex.—I. Friedlander, 56, president of the Gibraltar Saving and Building Association, and the chairman of the Policy Formulating Committee of Beth Israel, whose "basic principles" stirred the nation's Jewish community, died here last Monday. He was the immediate past president of Beth Israel, a member of the American Council for Judaism, and a member of the executive committee of the American Jewish Committee.

Mr. Friedlander was a bitter enemy of Zionism, and spent much of his past few years leading the fight against Jewish nationalism.

AL SEGAL Speaks on SLEEPING DOG

NOW that it's all over, one may speak frankly about certain ugly manifestations in the recent national campaign, without being accused of partisan purposes. It really was hard to keep on walking on strict non-partisan rectitude during that campaign while dirty things that were being said and printed made an awful smell, like the contents of an ancient charnel house suddenly reopened.

Some citizens even now may say, well, it's a month since the election, and why not let a sleeping dog lie? I myself generally let sleeping dogs alone, but I am worried about this particular sleeping dog. I am afraid this dog may have been infected and I wonder fearfully how he will behave when he gets up again.

Ordinarily things said in a political campaign are forgotten the day after the election and the contending politicians buy each other drinks. But the falsehood and malice spread around in the recent campaign differed from the common varieties of political bunk in that they were responsive to prejudices that already existed and were widespread.

Things said and printed were so alarming because for the first time in American political doings, the campaign, in one of its phases, attempted the easy technique of Hitler in his early efforts to win a following. The Hitler technique was based on the well-known fact that almost anywhere you can find people who don't like Jews. So, by smearing Jews, you can always get a crowd around you if you are thinking of being a leader.

The majority of the American people seem to have rebuked this evil purpose to mislead them and the atmosphere appears to have been cleared by the explosive force of the election; but there is this sleeping dog! I circle around him gingerly. I am afraid of the moment when he will stir again.

During the campaign he fed from the gutters of hate and prejudice and other social madness. His diet was a concoction of anti-foreignism and anti-Semitism. The two ingredients were deftly mixed to make one heady dish. In this America, traditional refuge of the oppressed from all lands, it was made to appear that there was something meretricious and suspect in an American citizen who came from a foreign country; he was especially to be condemned if he took an active part in American politics.

But his very particular offense was that, besides being a man of foreign birth, he was a Jew. Unfriendly journalistic accounts of his career made a point of reciting that in his youth he took up rabbinical studies in his native Lithuania. (Retail advertising being what it is, it was not considered discreet to put upon the gentleman the stark label "Jew.")

That this worked in many minds was vouched for by the malicious whispering that everybody heard: The Jews were conspiring toward the presidency; to vote a certain way

was to vote as the Jews wanted you to vote; the Jews were taking over the country. (The story was all in the same words and in the same tune that Germans heard when Hitler was striving for power.)

I have in mind an incident in our town, trivial in itself but horribly significant as a sample. A non-Jewish citizen was driving in one of the suburbs and came to an intersection with a stop-light. At the corner stood a crowd of boys with a banner bearing the name of one of the presidential candidates. They were offering political pamphlets to whatever autoist stopped there.

The citizen, who was voting for the other candidate, said he didn't want any of the pamphlets. He started his machine with a barrage of angry shouts pursuing him "Jew! Jew!"

He felt distressed not because he was being called "Jew!" (he is a Christian gentleman who regards the title "Jew" as one of nobility) but because of the hideous implications he found in this prejudice being spewed from the mouths of children. These kids were the upcoming citizens. Their minds were already poisoned. Hate and malice are retained long after people have forgotten other things, like geography and geometry, which they learned when they were young. The gentleman could only wonder pessimistically at the promise of a more just and lovely world after the war was over. What gave responsibility the politicians took upon themselves when they let loose their propaganda of malice, hate and prejudice!

Yes, though the majority of the American people repudiated this propaganda, I am worried, too. With the most of them it was nothing more than a cynical campaign dodge—a way of catch votes—and anything is supposed to go in American politics. Politicians themselves don't believe the lies they tell.

But their consciences will not acquit them when the sleeping dog awakes to the madness with which they inoculated him.

It seems to me that the recent events call for a course of a new kind of education in all the public schools. A course of education in social living together, for America's sake; Democracy is mocked where groups of people are set aside and made to seem inferior because of their race, their color or their religion.

It's pretty late to attempt to re-educate adults who like to keep their prejudices as most precious possessions. They may have forgotten the Sermon on the Mount and the beautitudes that bless the persecuted and the peace-makers but to their dying day they remember and cherish a hateful prejudice they received early in their lives.

But we can't let the kids grow up that way. A prejudice caught young can be treated and cured. In planning for post-war America—jobs for all, bigger and better roads, new sewers, waterworks and railroad station—there must also be a project for social living together which in the more poetic phrase is known as brotherhood.

The place to start is in the schools. Copyright 1944 Seven Arts Feature Syndicate.



Rabbinical Assembly Wants Time To Study Universal Conscription

World Wide News Service

NEW YORK—The Social Justice Committee of the Rabbinical Assembly of America, an organization representing the Conservative rabbis in America, has communicated to the House Military Affairs Committee a request that no vote on postwar conscription proposals be taken until representatives of synagogues, churches and other organizations have presented their views at open hearings, it was announced by Doctor Robert Gordis, President of the Assembly.

"Permanent conscription is so drastic a change in the spirit and procedure of our country," the

Rabbinical Assembly maintained, "that it would be unwise and unjust to decide upon it while the emotional tensions of war predominate." It asserted that "in taking this position there is no intention to pronounce for or against the general question of conscription."

Income Up 3 Times, But Value One Third

Jewish Telegraphic Agency

WASHINGTON—The real national income of Palestine for 1943 increased approximately one-third above the 1939 level, although the money value figure has risen to three times the 1939 level, according to the current Foreign Commerce Weekly, official publication of the U. S. Department of Commerce.

Bulgaria Still at It

World Wide News Service

ANKARA—A ruling that all Bulgarian Jews desiring to emigrate to Palestine must sign declarations abandoning all their property in the country and renouncing all claims against banks and individuals was issued this week by the Bulgarian Ministry of the Interior.

House Committee OKs Permanent FEPC

Jewish Telegraphic Agency

WASHINGTON—The House Labor Committee this week reported out the Scanlon bill setting up a Permanent Fair Employment Practices Committee with enforcement powers. The vote was nine to five.

The measure must wait for a ruling of the House Rules Committee to be placed on the House calendar for consideration. A spokesman for Rep. Mary Norton, chairman of the Labor Committee, said that if the ruling is not granted within a week, she will circulate a discharge petition. Signatures of 218 Congressmen to this petition will mean that the bill can be taken up on the House floor without official publication of the U. S. a ruling from the Rules Committee.

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G. M. COHEN
Editor and Publisher
JANE CALVELAGE
Managing Editor

Friday, December 8, 1944

The Editor's Chair.

In the past few months, I have been doing a lot of travelling and almost everywhere I go, I talk to the rabbis. After a while, they let themselves go and some of their conclusions are not very pleasant to contemplate. For instance, a good many Reform rabbis will tell you that Reform Judaism is doomed; that it does not seem to have the vitality to even keep up with itself, and because it is not passing on to the children its own religion, is bound to die out. There used to be a time when the recruits from the ranks of Conservatism and Orthodoxy, would fill the gaps, but since Reform has lost the appeal it had because it was the so-called "high society" of the Jewish group, it doesn't any longer attract this type.

Then too, there is intermarriage. I'm not here referring to Reform Judaism alone. It is affecting all three divisions of Jewry. Some rabbis say the rate of intermarriage is almost as high as strictly all Jewish marriage. Of course not all intermarriages are lost to the Jewish group, in some cases they bring in valuable additions, but that doesn't alter the case.

And of course, all the rabbis are pretty much fed up with the national Jewish organizations. They know, much better than the laymen, of the fierce fight among the national organizations for prestige and standing, and they are sick of it and about it.

The Congress Beacon, organ of the Chicago Division of The American Jewish Congress, describing an investigation into the recent anti-Semitic incidents in that city, reveals one startling fact. In one attack on a synagogue, several sailors home on furlough had participated in the breaking of windows. There are a good many implications that could be drawn from this fact, and none of them are pleasant. I'll just let it go with the adjective "startling."

An average of approximately 1,000 officers, nurses, WACs, and enlisted men per month have toured the Holy Land on American Red Cross conducted trips this past summer.

Three Rabbis Install Brother

Special
ALTONA, Pa. — With his three brothers, all rabbis of Pennsylvania congregations, in the ceremony, Rabbi Charles J. Shoulson was installed as spiritual leader of Agudath Achim congregation of Altoona, Pa. Sunday.

Rabbi Shoulson was installed by his brother, Rabbi Isadore H. Shoulson, of West Chester, Pa. The other two brothers participating were Rabbi Morris Shoulson of Philadelphia, and Rabbi Abraham Shoulson of Erie, Pa. Rabbi Morris H. Finer of the Rabbi Isaac Elchanan Theological Seminary was also present.

Editorial Page

A Startling Discussion On Hebrew Education

OVERLOOKED in the newspaper reports of the recent meeting of the East Central States Conference of the Council of Jewish Welfare Funds and Federations in Detroit, was a startling but thorough paper by Israel B. Rappoport, director of the Committee on New Studies of the Jewish Education Committee of New York.

Mr. Rappoport's thesis, in a few words, was that Jewish education in America was failing to integrate the Jew into the American environment.

The deductions from this thesis are what are startling. Mr. Rappoport would have no regular time daily for instruction in the Hebrew schools for the vast number of Jewish students. He would stress to the very limits the Jewish holidays, shaping his entire course of education around these occasions, with a deep emphasis on them, so that the elements of Judaism would be planted in Jewish youth as a by-product, so to speak, of these important holidays.

Mr. Rappoport's principal bombshell was in connection with Hebrew. He would not make it mandatory for every child to learn Hebrew thoroughly, although he would give them all an understanding and a reading knowledge of

it. For those to whom contact with and participation in the celebrations of the important holidays give a desire for further study of Hebrew, Mr. Rappoport would furnish a full and complete school. In Mr. Rappoport's opinion, there would be, not a lessening of the number of serious Hebrew students, but an increase.

The program presented by Mr. Rappoport has much to commend it. In the first place it would take in all Jewish children in a given community. In the second place, since it is obvious that Jewish education in the United States must be aimed at integrating the Jewish children into the American community, this must be the principal aim of Hebrew Schools.

As the situation is at present, Hebrew education in America is a failure. There are many reasons for this, and Mr. Rappoport's plan may not improve the situation, but there is no denying the clarity of his thinking, and his refusal to be bound or limited by convention and the standard practice.

It would be interesting, to say the least, to see Mr. Rappoport's theories put into practice in an entire community.

Conference Thwarts Wishes of U. S. Jewry

ALTHOUGH there was a free and open discussion of the question of including the American scene within the program of the American Jewish Conference, it is obvious that the cards were stacked against the possibility of an affirmative decision long before the delegates left their homes to travel thousands of miles to cast their votes.

There was no open threat, only an implied one. The B'nai B'rith and the Union of American Hebrew Congregations, among others, were prepared to drop out of the Conference were such problems as anti-Semitism in the United States taken up.

Actually when the vote was taken on this question, it was a vote on whether in view of

the threat the delegates wanted to take the chance on the breaking up the Conference by the national organizations. It must have been obvious to Mr. Monsky and the others that the delegates were of one mind—against them and him.

Once again the wishes of U. S. Jewry are thwarted.

The group led by Rabbi Joshua Trachtenberg, of Easton, Pa., wanted only to give U. S. Jewry a chance to voice their opinion on the question by holding a referendum. The national organizations did not want a referendum.

What's wrong with giving the people a chance to vote?

Current Comment

Civic protective agencies criticized, secular spokesmanship must be challenged, Dr. Israel Goldstein says in a report on retiring as President of the Synagogue Council of America.—I had hoped for a time to receive a goodly measure of support from the American Jewish Committee, the American Jewish Congress and B'nai B'rith, on the ground that the Synagogue Council was a powerful aid in civic protective endeavor, seeing that religion is admittedly our first and foremost credential. That hope, however, has not materialized. The feeling has been borne in upon me that these civic protective agencies do not want to see a strong Synagogue Council, that some of them may even fear it as another rival for the attention of American Jewry. It may seem a shocking thing to have to say about Jewish organizations, especially those organizations whose philosophy of Jewish life, insofar as they have a philosophy, views Jews as a religious denomination. It is those quarters where I have found the greatest resistance.

Therefore, the second factor upon which the progress of the Synagogue Council depends is the moral factor, by which I mean our courage to challenge the menace of secular spokesmanship in American Jewish life purporting to speak also for the religious constituency. We Jews are the last to draw a demarcation between the Rabbis and the laity. The Synagogue has drawn such distinctions, less than any other ecclesia. Some of the most spiritual emanations in Jewish culture have come from laymen. But they were laymen steeped in the tradition of the Synagogue and infused with the divine breath of Judaism. This is not the type of laymen who are trying to take over the religious as well as the secular representations in American Judaism. Men who are ignorant of the Torah, whose presence in the Synagogue is rare and whose personal practice of Judaism is, from any point of view, on the negligent side, are arrogating to themselves the privilege of representing Judaism in negotiations with Protestant and Catholic ecclesiastics and organizations and in the sponsorship of religious radio programs. One would

think that sheer self-respect would prompt them to create a Synagogue front to speak for them if here were not one already in existence. What can the Christians think of us when at every important contact with the Jewish community or connotation, they are confronted with munty, dealing with matters of religious im-Bankers and lawyers who speak in the name of American Judaism. Let those who are so vocal in asserting that Jews are a religious denomination have the decency at least to ask representatives of the Synagogue to deal with representatives of the Church in religious matters. Let them encourage rather than hinder the sponsorship by the Synagogue of radio programs calculated to bring enlightenment on the religious content of Judaism.

There is one other criticism that needs to be levelled at civic protective agencies and those who support them handsomely from the coffers of the community funds. Every program to combat anti-Semitism has been projected and budgeted at the expense of community funds except the program of spreading enlightenment on the religious side of American Jewry. The program for which the Synagogue Council stands, is at least as much of an antidote to anti-Semitism as any other secular program. Perhaps the Synagogue may achieve even more than other agencies, seeing that the American people are predominantly a religious-minded people and predominantly a church-affiliated people, and ought therefore to be made more aware of the religious relief to many American Jews to see the religious side of Jewish life brought forward in press and radio. It might be something of a tonic to Jewish nerves frayed by dealers in anti-Semitism. Who will question that the most potent weapon of self-defense in arsenal of anti-Detamation is the Synagogue?

It will taken courage to challenge the secular powers in the Jewish community and to secure for the Synagogue Council the place it deserves in the American Jewish scene but unless the effort is made, we and all we represent shall continue to play a nominal role.

Conference Votes

(Continued from first page)

ent organization and to assume the supervision and direction of "the activities which are now the special responsibility of established, well-organized and responsible Jewish organizations" would "threaten to destroy its integrity and solidarity."

This point of view was challenged at the same session by Rabbi Israel Goldstein, who urged the extension of the Conference's activities.

Rabbi Saul E. White of San Francisco, voiced the opinion that American Jewry looked to the Conference for "leadership and unity" and demanded that the Jewish problems arising out of the American scene be included in the scope of the Conference. That point of view was concurred in by Rabbi Max Nussbaum of Los Angeles, who expressed the conviction that combatting anti-Semitism is "of major importance, certainly no less important than other activities."

An opposing point of view was voiced by several delegates, one of whom, Abraham Goldstein of Hartford, Conn., declared that the Conference "should concentrate on present functions rather than expand into other fields," and urged the appointment of a Commission to study the advisability of including new functions.

Discussing the subject of the permanence of the Conference, Dr. Robert Gordis asserted that this is not the time to decide on the question, but neither was it the time to dissolve the Conference. A third session must be called. The speaker criticized the duplication of activities by the constituent organizations to the Conference, with a view to creating greater order and discipline in Jewish life.

William I. Segal of Brooklyn cautioned against expanding the Conference program to include the problems of the American scene "because we do not know the sentiment of the American Jewish masses on this matter."

THE COLUMN WITHOUT A NAME

The Jewish Post, which our Rabbi considers the finest Jewish weekly newspaper in the country (published in Indianapolis, Ind.) is now to be used each week by students in our highest class. The class is studying "Modern Jewish Problems," and will use the paper not only for the news items but also for its fine editorials.—Temple Bulletin, Beth Ha-Tephila, Asheville, N. C.

For, of what does the Jewishness of the average Jew consist? The elements are very easy to enumerate. The dietary law, synagogue attendance on the High Holidays, giving children some Jewish education up to the age of Bar Mitzvah, the recitation of Kaddish and Yizkor by mourners, and an observance of Passover. If you add to these affiliation with a congregation and contributions to Jewish philanthropic agencies, you have a complete picture of Jewish life as lived by most Jews of our acquaintance. But this is not enough to maintain Jewish life.

The stock of dairy cattle in Palestine totals 30,000.

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